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PERIODICAL ACCOUNTS

RELATING TO THE

MISSIONS OF THE CHURCH

OF THE

UNITED BRETHREN,

ESTABLISHED AMONG THE

H E A T H E N,

L O N D O N:

PRINTED FOR THE BRETHREN'S SOCIETY FOR THE
FURTHERANCE OF THE GOSPEL,

No. 10, NEVIL'S COURT, FETTER LANE.

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ADVERTISEMENT.

THESE accounts are printed with a view to give to all well-wishers of the cause of God on earth, who have hitherto assisted the Brethren's Society for the Furthurance of the Gospel, in promoting a work so much beyond their own abilities, a more early account of the progress of the Missions, established by the Brethren, than could be done hitherto by the communication of the manuscript extracts of letters and diaries received from the Missionaries. The Brethren do not wish, by a publication of this kind, to emblazon their own deeds, or to exhibit to the world a picture of their achievements. The demand made upon them by their friends and assistants in the cause, to be furnished with an early account of its progress, is but just, and the compliance therewith nothing but a duty dictated to them by gratitude. These considerations have at length overcome their objections to print, and they hope that the following sheets will be no unwelcome present to their friends, and perhaps cause some well-disposed persons, hitherto unacquainted with the subject, and into whose hands they may accidentally fall, to glorify God, and magnify his saving grace. In full confidence therefore that He, in whose service we stand, will also bless this endeavour to promote His glory on earth, this First Number is presented to all that pray for the

coming of the kingdom of Christ, and take an active share in its prosperity.

Nor can the Society for the Furtherance of the Gospel omit this opportunity of returning their sincerest thanks unto all those friends, who have hitherto assisted them in their labors; praying, that they may be abundantly blessed by the Lord, who has promised, that whoever does the smallest service to the meanest of his children, shall in no wise lose his reward.

*No. 10, Nevil's-court,
Fetter-lane.*

PERIODICAL

PERIODICAL ACCOUNTS,

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INTRODUCTION.

THE Church of the United Brethren have, ever since the year 1732, been active in preaching the Gospel to different heathen nations; and though the attempts made in this view have in some parts been fruitless, yet, in general, God has blessed their feeble endeavours with unexpected success. There are at present one or more Missions established in Greenland, in Labradore, in North America, among the Indians; in South America, among the Free and Slave Negroes and Indians; and in Jamaica, Antigua, St. Kitt's, Barbadoes, and the three Danish Islands, St. Thomas, St. Croix, and St. Jan, among the slaves.—Besides these settlements now in being, attempts were made in different parts of the East Indies, at the Cape of Good Hope, in Guinea, and among the Calmucks in Asia, which, through various circumstances, have hitherto been rendered fruitless. At the Cape of Good Hope, the Mission, begun in 1737 among the Hottentots, was in a promising condition, when the Brethren were under the necessity of abandoning it in 1745. A more circumstantial account of all these Missions may be seen in several publications, such as Cranz's History of the Brethren, and of the Mission in Greenland—Oldendorp's History of the Mission in the Danish West India Islands—Loskiel's History of the Missions in North America (the two latter not translated into English), and several smaller Tracts and Pamphlets published in England, giving an account of the labor of the Brethren among the Heathen. The Missions that flourish most at present, are those in Greenland, Antigua, and the Danish West India Islands.

It may be here necessary to say a few words concerning the motive of the Brethren in undertaking so vast a work.

work. Every candid observer will see, by the slightest acquaintance with the proceedings of the Brethren in the beginning of the Missions in Greenland and St. Thomas, which are more largely described in the above-mentioned works, that the love to Christ *alone*, and the ardent wish that his saving Gospel might be known unto all men, dictated the first idea. To the grace of God alone they ascribe the zeal and perseverance with which the work was begun, and carried on. This enabled the first Missionaries to despise all hardships and sufferings, and gladly to meet reproach and death itself; thinking themselves amply rewarded, if, by their labors, a few were brought to the knowledge of a Saviour, and the hopes of everlasting life. Their motives remain the same to this day. As to the persons employed, the Brethren found no objection to send Missionaries, who had not received a learned education, provided they, in their degree, answered the description given of the Apostles sent forth by our blessed Saviour himself, to go into all the world, and preach the Gospel to every creature; who, though men of mean extraction, and no human learning, were nevertheless endowed with the Spirit of God, and taught to know his will concerning man's salvation, by diligently searching the Holy Scriptures, and experiencing the divine effects of the Gospel in their own hearts. To prevent all disorder and offence, the Missionaries are regularly ordained by the Bishops of the Brethren's Church.

✓ No Brother is ever compelled or even persuaded to go as a Missionary among the Heathen; nor has any one, in the past or present times, been employed in the service of the Missions, who did not with full conviction of heart ardently desire it, before ever called by the Bishops or Elders of the Church, who always enquire strictly into the motive of such a desire. When, therefore, any Member of the Brethren's Church finds an impulse in his heart to serve the Lord among the Heathen, he makes known his wish to the Elders of the Church; and if these are convinced of the sincerity of his motives, he is considered as a candidate, and, whenever Missionaries are wanted, called forth to the labor; but even then never compelled to accept of the call.

As to the means by which the Brethren are enabled to support this extensive undertaking, it must first be observed, that no *Fund* whatsoever exists for the purpose, but they rely upon the active willingness of the Members of the Brethren's Congregations in Europe and America, to promote the work of the Lord according to their ability. However, the voluntary contributions, which are collected half-yearly, would by no means answer to the many and heavy expences attending it, if God did not raise, in different places, friends and well-wishers to his cause, who, by often unexpected donations, assist from time to time. But even this would not suffice, if, on the other hand, the Missionaries and their assistants did not make it their concern to be as frugal as possible. Without neglecting their duty in preaching the Gospel, visiting the Heathen in their dwellings, &c. they do their utmost to earn something towards their own support. In St. Thomas, where the first Mission was attempted in 1732, such regulations have now been made, that the Missionaries can nearly subsist by the work of their own hands, so that they require little extraordinary assistance besides the expences attending the journeys and voyages of the Missionaries to and fro. Other Missions are very expensive. No salary is settled upon any Missionary, nor is there any prospect of their gaining any pecuniary advantage, but they are provided with food and raiment. To see abiding fruits of their ministry is their great reward. Some Brethren are appointed by the general Synod, to care for the external exigencies of the Missions, and they are assisted by the Brethren's Society for the Furtherance of the Gospel in London, and the Society for propagating the Gospel among the Heathen, formed by the Brethren in North America.

In preaching the Gospel to the Negroes, and to all other Heathen nations, the Brethren endeavour to follow the example of the apostle Paul, who was determined to know nothing among them, save Jesus, and him crucified. They have experienced how little is effected by first endeavouring to enlighten their reason, by proving the existence and attributes of a just God, and from thence enforcing moral duties, in order the better to prepare them to receive the doctrine of
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the atonement, and to show its necessity: For after many years unsuccessful labor, they found, that the plain testimony concerning the death and passion of Jesus Christ the Son of God, together with its *cause* and happy *consequences*, delivered by a Missionary touched with an experimental sense of it, is the surest way of enlightening the benighted minds of the Heathen, in order to lead them afterwards, by degrees, into all truth. They therefore make it a rule, never to enter into an extensive discussion of the doctrines of God's being an infinite Spirit, of the Holy Trinity, &c. nor do they seek to open the understandings of the Heathen in those points, until they believe in Jesus, and the word of the Cross has proved itself the Power of God unto salvation, by the true conversion of their *hearts*. Both in the beginning and progress of their instructions, the Missionaries endeavour to deliver themselves as plainly and intelligibly to the faculties of their hearers as possible, and the Lord has given his blessing even to the most illiterate, who went forth in reliance upon Him, to learn the various difficult languages of the Heathen, so as to attain to great fluency in them. One great difficulty arises indeed from the new ideas and words, in expressing the divine truths, necessary to be introduced into them; but even this has been surmounted through the grace of God.

When the Heathen begin to be convinced of the want of a Saviour, and the necessity of conversion, they generally apply to the Missionaries for further advice and instruction, desiring their names to be written down. They are then, after some trial, considered as candidates for baptism: and if by their behaviour they prove their faith in Jesus Christ, and renounce the works of the devil, they are (after previous instruction) baptized in the name of the Father, Son, and Holy Ghost, in the presence of the whole congregation; having previously answered several questions put to them publicly concerning their faith. By proceeding thus with great caution, and enquiring strictly into their true motives, when they make application to be baptized, the Brethren, indeed, find the number of their converts to increase but slowly; but, on the other hand, have the pleasure to see that the baptized show a thorough change of heart, by
seeking

seeking to regulate their lives in all things as becometh true Christians. Children of baptized parents are baptized as infants, but not those of the un-baptized, there being no hopes that such will be educated in the fear and admonition of the Lord.

// All persons baptized in other christian denominations, if they join the Brethren's church, are received solemnly and publicly into their fellowship, but not re-baptized. Before they are admitted to the Lord's Supper, all possible pains are taken to learn to know them more thoroughly as to their inward state, and they must truly show, by their outward deportment, that they have not received the grace of God in vain. They are first admitted to further instruction as candidates; and then confirmed. //

With regard to the instructions they receive, it must be observed, that the Missionaries do not insist upon their learning much by rote; indeed circumstances would forbid such attempts, especially among the Negro-slaves. Therefore such portions of the Holy Scriptures, as are most necessary for instruction, are read and explained to them in their own language: The Harmony of the Four Evangelists, some parts of the Epistles of the Apostles, some of the Psalms of David, with other portions of the Old and New Testament, and many Hymns of prayer and praise, are translated into the Greenland, Delaware, Arawack, Creol, and other languages. In every exhortation, sermon, homily, or discourse, a text of Scripture is laid as the foundation. The texts appointed in the Brethren's Church for each day in the year are, from time to time, explained to them, and by these means they learn a great number of Scripture texts; and the Helpers (of whom hereafter) quote them often in their exhortations to the congregation, with great propriety. The children of free Heathen are particularly attended to and instructed by the Missionaries, and many South and North American Indian and Greenland children have learnt to read, and also something of arithmetic, in regular schools, but the situation of the children of the slaves in the West Indies puts it out of the power of the Missionaries to act herein according to their wishes; however, they learn to repeat texts of Scripture and hymns. All those Heathen to

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whom

whom the Brethren preach the Gospel, learn very soon to sing hymns, and delight in it. They are likewise taught to say the Lord's prayer, but not desired to learn any other prayer by rote, as a sense of want will teach best how, and for what things, to pray. Before admission either to holy baptism or the Lord's Supper, the nature of these ordinances is explained from Scripture, and they are taught to understand, and answer, the questions put to them in the presence of the congregation.

As the Missionaries cannot be satisfied merely to have thus carefully led the baptized till they are made partakers of the Holy Communion, but are desirous to see them prove an honor to the Gospel, and walk worthily of it throughout their whole future life, an unremitting perseverance and continual attendance upon every individual is required. But it would be impossible for the Missionaries, however assiduous, to encompass this work alone, in large and dispersed congregations; and therefore *Helpers*, or *Assistants*, are appointed from among the converts. These are persons of both sexes, approved by the congregation as true believers, unblameable in their deportment, and to whom the rest naturally look up as to patterns. They are chosen by the Missionaries, and watch diligently the course of the people entrusted to them; the men having the care of the men, and the women of the women. They assist in visiting the sick, preserving peace, &c. and make a report to the Missionaries at stated times, or whenever occasion requires; but especially before prayer-days, or those Sundays on which baptism is administered, and before the Lord's Supper. But if, on account of this seeming pre-eminence, they should grow high in their own conceit, they would consequently be rendered useless, and be discharged from their office. Servants are likewise appointed of the same description, who attend to good order in the Chapel, &c.

Besides the conferences with the *Helpers*, the Missionaries² and their wives speak with each of the baptized and communicants individually, the Missionaries with the men, and their wives with the women, at appointed seasons; giving them advice, and gradually inculcating into their minds, the salutary precepts given us in Holy Writ, for a godly life and

conversation. If any one neglects to visit the Missionaries, and speak with them concerning the state of their souls, and no particular hindrance can be alleged, it is always considered as a sign of backsliding and a guilty conscience, and not one remains unnoticed.

It would be tedious to enter into a detail of all the different meetings of the congregations and their divisions; and it may suffice to say, that Sundays, festival seasons, and other solemnities, as appointed in Christendom in general, and in the Brethren's Church in particular, are attended to and kept with the greatest possible punctuality. Whoever knows the situation of the slaves in the West Indies will of course not expect that the Brethren have it in their power to insist upon their doing no manner of work on Sundays; but yet the service of the Church, which is regulated so as to suit their time, is so well attended in most places, that there is no reason to complain. In other missions where there are regular settlements, every thing is rendered more easy. Every fourth Sunday is called a Prayer-day. The Lord's Supper is administered according to circumstances, in some places every month, in others every quarter of a year. It must be further observed, that the Missionaries have found great utility in meeting the different divisions of the congregation at certain times alone, and discoursing to them in a manner intelligible unto and proper for them, according to the measure of their understanding. Thus there are meetings for the communicants; the baptized not as yet communicants; the candidates for baptism; the widowers and widows; the married people; the single men; the single women; and the children; in which the excellent rules contained in the Holy Scriptures, for every station of life, are inculcated for their observance.

As it is required of all believers, that they prove their faith by their works, the Brethren teach, that no habit of sin, in any land or place, nor any prevailing custom whatever, can be admitted as a plea for behaviour not conformable to the moral Law of God given unto all mankind. Upon the fulfilment of this the Missionaries insist everywhere. Every thing also that is accounted decent and virtuous among Christians is inculcated into the minds of the people.

Drunkennes, adultery, whoredom, forcery, theft, anger, and revenge, and all other works of the flesh, enumerated by our Lord and his Apostles, as proceeding from the heart, being plain proofs that a man is altogether unconverted, or relapsed into Heathenism and idolatry, it follows of course, that any one guilty of these things is put away from the congregation, and not re-admitted, before a true and sincere repentance is apparent, and the offence done away. But it is not sufficient that the believers abstain from open sin; their private behaviour in their families, and in every occurrence in life, must prove a thorough change of heart and principles; and it must be owned, to the praise of God, that this change is visibly effected in many thousand converted Heathen. Indeed the believing Negroes, in Antigua and other places where the Brethren have Missions, are so much under the influence of a variety of circumstances that attend a state of slavery, that it may perhaps seem more difficult to effect a change of customs and practices, and to enforce a steady Christian conduct in all cases among them, than amongst free Heathen; but yet the grace of God has prevailed, as is at present evident in several thousand slaves in different islands. It may not be improper to dwell more particularly upon the conduct of the Missionaries among the Negro slaves, especially as the 10th book of Cranz's History of Greenland describes very minutely the mode by which the Missionaries proceed among free Heathen; which indeed is everywhere the same as to essentials.

The Missionaries have frequent occasion to see, with sorrow, how deeply the habit of sin, and the tendency to excuse it, is rooted in the minds of the Negroes, who, when unconverted, are particularly given to an unbounded gratification of every sensual lust.

On this account it becomes the more needful to watch, and not to suffer the least deviation from the right path to remain unnoticed in the believers. It has been before observed, that baptism is administered to none but to such in whom a thorough conversion of heart is already perceptible. As soon as they are considered as candidates for baptism, they are subject to the discipline of the Church, by which, if they offend, and private admonition and reproof have not the desired

desired effect, they are excluded from the fellowship of the rest, though they may attend public service; and every means is still faithfully applied to bring them back. A communicant having given offence, is not admitted to the Lord's Supper. This discipline has, by God's blessing, had so good an effect, that many a believing Negro would rather suffer the severest bodily punishment, than be excluded. If they confess their sins, and heartily repent of them, they are willingly, and according to the offence, either privately, or in the presence of a part, or the whole of the congregation, re-admitted to the fellowship of the Church. The believing Negroes are not suffered to go to any place where the Heathen meet for the sake of feasting, dancing, and gaming, &c. and the usual plea of not entering into the sinful part of these diversions is never admitted, as the least step towards vice and immorality generally plunges them, by degrees, into gross sins. The hankering after the vain traditions of their forefathers is already considered as a falling off from that love to the Lord Jesus, and his doctrines, which once prompted them to forsake all unrighteousness, and to devote themselves wholly unto God. And if they persist in evil ways, the faithfulness due to the rest of the flock, on the part of the Missionaries, demands their separation, lest they should seduce others.

The polygamy of the Heathen has caused no small embarrassment to the Missionaries. The following is a short account of the Brethren's manner of treating the Heathen in this particular :

When a Heathen man or woman applies, as above described, to be baptized, or received into the congregation, strict inquiry is made concerning every circumstance attending his or her situation and connections in life. If it is found that a man has more than one wife, the question arises, how the Brethren have to advise him in this particular : Paul says, If any brother have a wife that believeth not, that is yet an Heathen, and she be pleased to dwell with him, let him not put her away. *1 Cor.* vii. 21. But again he says, a Bishop must be blameless, the husband of *one* wife, *1 Tim.* iii. 2. We read of no further precept in the Holy Scriptures

Scriptures concerning this subject. The Brethren therefore were of opinion, that Missionaries should keep strictly to the following resolutions :

1. That they could not compel a man who had, before his conversion, taken more than one wife, to put away one or more of them without her or their consent.

2. But yet that they could not appoint such a man to be a Helper, or servant, in the Church.

3. That a man, who believeth in Christ, if he marry, should take only one wife in marriage, and that he is bound to keep himself only to that woman, till death part them.

The instances that a man has three wives are few. All concubines must of course be put away without exception. Besides this, the Missionaries lose no opportunity of instructing the married people how to walk in this state conformably to the rules laid down in Holy Writ ; and every deviation from them is severely censured. If any baptized man leaves his wife, and takes another, or takes one or more wives besides the first, or in case he has had two, and one dies, marries another, he is excluded the fellowship of the Church. Neither can the Brethren admit of the Heathenish customs in courting ; but they expect, that in case a believer wish to marry, he do all things in a decent and Christian manner.

It is of course expected, that all baptized parents educate their children in the fear of the Lord, showing them a good example. If by a sale of Negroes by auction, or in any other way, wives are torn from their husbands, or husbands from their wives, and carried off to distant islands, though the Brethren do not advise, yet they cannot hinder a regular marriage with another person ; especially if a family of young children, or other circumstances, seem to render a helpmate necessary ; and if (as is mostly the case) no hopes remain of the former ever returning. A certificate of baptism is given to every baptized Negro, who must thus leave the congregation ; and there have been instances, that by their godly walk and conversation in distant parts, they have caused others to hearken to their word, and to believe.

Though all the above injunctions are of such a nature, that they not only war against their Heathenish propensities,
but

but even against what some might call excusable indulgences, yet it is a fact, that at this present time many thousand converts from among the Heathen in the West India islands, and other countries, submit to them with willingness.

With respect to the behaviour of the slaves to their masters, it is needless to say much; obedience, diligence, faithfulness, submission, not only to the good and gentle, but also to the froward, being so often and particularly enjoined, that a transgression herein would be a wilful disobedience to the divine law explained unto them, and of course incur the discipline of the Church. If they suffer unjustly, or for the truth's sake, the example of our blessed Saviour in suffering is held forth unto them, which they willingly follow. If they receive punishment for misdemeanors, though they might seem too severe, the Missionaries have no business to interfere; but even occasionally add an exclusion from the Lord's Supper to it, which is commonly by far the most grievous part of the sentence. After all that has been said, one of the greatest proofs of the reality of their conversion, and their hopes of everlasting life, is displayed in their dying moments, when every worldly comfort drops. Thus thousands have departed this life in peace, rejoicing in God their Saviour.

As the Brethren never wish to interfere between masters and slaves, so they never meddle with those Negroes that have already been baptized and instructed by the Ministers and Missionaries of other denominations; except they are left destitute, and there is no one to continue the instructions they require.

In beginning a new mission, the Brethren proceed with the greatest caution, being unwilling to leave any work assigned to them, if once begun, without the greatest necessity.

Hitherto God has blessed their endeavours, and they trust to His grace for the future; and being deeply sensible, that it is not their wisdom or diligence that can ensure a further success, but the mercy of God alone, who owns their labours, and by the power of his word enlightens and converts the obdurate hearts of the most benighted Heathen; they confess, with deep conviction, Not unto us, O Lord, not unto us, but unto thy Name give Glory!

P. S.

P. S. According to the wish of many Friends, we will add the following Table, showing the number of baptized in all the Settlements of the Brethren among the Heathen, at the end of the year 1788, as delivered in at the Synod of 1789.

I. NEGROES in the Danish Islands in the West Indica.

a. In St. THOMAS,	{ 1. In New Herrnhut	- - -	1086
begun 1732,	{ 2. In Nielky	- - -	1397
b. In St. CROIX,	{ In Friedenberg	- - -	180
begun in 1733,	{ In the Town	- - -	3489
c. In St. JAN,	{ 1. In Bethany	- - -	483
begun in 1741,	{ 2. In Emaus	- - -	355
<hr/> 6990			

II. NEGROES in the English Islands.

a. ANTIGUA,	{ 1. St. JOHNS	- - -	4148
begun in 1756,	{ 2. Gracehill	- - -	1890
b. JAMAICA,	{ Carmel, Bogue, Mefo- }	- - -	315
begun in 1754,	{ potamia, Elim }	- - -	
c. St. KITTS,	{ Basseterre	- - -	147
begun in 1774,		- - -	
d. BARBADOES,	{	- - -	20
begun in 1765,		- - -	

III. NEGROES in Surinam.

1735.	{ Paramaribo and }	about	300
	{ Sommelsdyk }		
<hr/> 6820			

Catechumens and Children not included.

IV. INDIANS in North America, begun in 1740.

Pettquoting on Lake Erie, about	-	-	200
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V. INDIANS in South America, and free Negroes.

begun in 1740.	{ Hope }	-	12
	{ Bambey }	-	

VI. GREENLANDERS, begun in 1732.

a. New Herrnhut	-	-	274
b. Lichtenfels	-	-	232
c. Lichtenau	-	-	285
<hr/> 891			

VII. ESQUIMAUX on the Coast of Labrador, begun 1771.

a. Nain	-	-	21
b. Okkak	-	-	31
c. Hopedale	-	-	11
<hr/> 63			

14976

Catechumens and Children not included.

N. B. In St. Croix 6162 Negroes have been baptized since the beginning of the Mission, of whom 1860 have departed this life. In Labrador 89 adults and 15 children have been baptized since the beginning of the Mission.

Extract of a Diary of the Mission in St. Kitts, in 1789.

“THE foundation-stone of the new Negro-church having been laid on the 21st of May, by brother Brown, from Antigua, the building was continued with as much speed as circumstances would admit. The very rainy and stormy weather in August and September, frequently interrupted its progress; but the want of workmen still more, the Negroes themselves not having been able to lend the assistance they have formerly done on such occasions. However, through the mercy of God, our heavenly Father, we finished this building in the beginning of October, and consecrated it on the 11th. This day proved to all our people a day of grace and blessing, and the number of strangers and friends that attended was very great, so that the Church was well filled.

Before eight o'clock in the morning the baptized Negroes were all assembled in our hall, which has hitherto been used as a chapel. The service was opened by singing, *O come, let us sing unto the Lord, let us make a joyful noise unto the rock of our salvation; let us come before his presence with thanksgiving, let us worship and bow down, let us kneel before the Lord our Maker. For he is our God, and we are the people of his pasture, and the sheep of his hands.*—The congregation having joined in singing some suitable hymns, we kneeled down—and brother Schneller offered up a fervent prayer in the name of the Congregation, thanking God our Saviour for all the undeserved spiritual blessings bestowed upon us in this place, for the support granted unto his servants in their labours, for the peace and rest we enjoy under the mild government of our gracious king, and the protection of our magistrates; and, above all, for his gracious presence in our assemblies, and the power and blessing that hitherto accompanied the word of the atonement made by the sufferings and death of our Lord and Saviour Jesus Christ, spoken here in weakness. We craved pardon for our frequent inattention to the voice of the Spirit of God—and to the precious Gospel preached
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here—of which many may feel themselves more or less guilty; and the congregation rose with that firm conviction, that the Lord will continue his mercy towards us, and bless and protect us also in future as the sheep of his pasture. Then the whole congregation walked in great order to the New-church, singing that hymn: *Now let us praise the Lord, &c.* Here the service was opened with the *Te Deum*, after which we offered up prayer and thanksgiving—dedicating this building to the service of the Lord. May he grant unto us grace and firmness to maintain the doctrine of Jesus, and to know nothing among our hearers but *Jesus Christ and him crucified*, in full hope that the Spirit of Truth will bring this blessed Gospel home to their hearts, and cause the word of the cross to prove to *all that believe, the power of God unto salvation*.—The congregation being dismissed for some time, all assembled again at ten, with a great number of friends and strangers, to the usual Sunday's-service. After the sermon, seventeen Negroes, viz. eight men and nine women, were baptized; during the usual litany, three baptized women were received into our fellowship, and twenty-five were added to the candidates for baptism*. The conclusion was made by singing the doxology, and the people dismissed with the blessing of the Lord.

At two in the afternoon we had a love-feast with all our people, at which an ode, composed for this solemnity, was sung, and a spirit of joy and thanksgiving prevailed. The close of the day was made by the communicants, sixty in number, who partook with us of the Holy Sacrament.

In the following days the Negroes visited us frequently—and could not find words sufficient to express the gratitude of their hearts, for the grace bestowed upon them on the 10th."

In general, the number of Negroes that attend the chapel has much increased this year, and many have become not only hearers of the word of God, but doers also. Seventy-five adults, and eleven children, were baptized in the year 1789, and the number of Negroes, that are either baptized or considered as candidates for baptism, belonging to this

* See No. I. page 8.

Mission, was upwards of three hundred at the close of the year. The Missionaries are thereby greatly encouraged to continue their labour with cheerfulness—and the diary, from which this extract is taken, contains the most pleasing instances, how graciously the Lord has supported them in their laborious employ, especially in visiting the sick, and attending as much as possible to all the converts upon the different estates. The Negro Helpers and Servants* approve themselves diligent and active, and the Missionaries express the most lively hopes, that our Lord will reap a rich harvest in this Island also. They recommend themselves to the prayers of all their Brethren every where. Frequent mention is made of the gratitude they feel for the kind and benevolent support received from many friends, especially in building their new Church.

They desire the Society for the Furtherance of the Gospel, to return their sincerest thanks to all that have taken such an active share in bearing this burthen, and pray that the Lord may be their great reward; in which petition they are joined by all the believing Negroes.

Extract of the latest Accounts received from the Congregation of believing Indians, in North America, at present residing in Pettquotting, or New-Salem, on Lake Erie; from March to October, 1788. By brother David Zeisberger.

MARCH 24th, we exhorted † our Brethren and Sisters, by occasion of the daily word; *Seek the peace of the land wherein ye dwell:* and the text; *Remember that Jesus Christ, of the seed of David, was raised from the dead, to abide faithful to the doctrine of the death and sufferings of Jesus;* and having experienced its power in their own hearts, to

* See No. I. page 10.

† See No. I. page 9.

seek the good of their neighbours, by endeavouring to spread the Gospel amongst them, and to convince them of its blessed effects, both in time and eternity.

The 28th, John Cook, an Indian who was baptized by a Roman Catholic Priest, came to us. He intends to go into the neighbourhood of Pittsburg to make enquiry after his youngest son, and begged of us to pray to our Saviour for him, that he might preserve him, and cause him to return safe. We promised to do it, exhorting him to pray diligently for himself. Some strange Indians, who had spent several days here, returned to-day. They said they loved to hear the word of God, and should soon return to us.

Sunday the 30th, our meetings were attended chiefly by some of our Brethren, that came from the woods (for the greater part of the people are now employed in boiling sugar, for which they must seize the present favourable weather.)

April 9th, a large party of Indians came from Sandusky to see our place. Their Chiefs forbid them to come, but this seems only to increase their eagerness to see what sort of people we are. If we ask, who brings these people to us? Men certainly do not, for they endeavour to hinder them. It is God, who by his Spirit, creates a desire in the poor Heathen to hear the Gospel, and to know that Saviour who gave his life and blood to redeem them.

The 16th, David, who came sometime ago from the river Miami,* declared, that he with his whole family, consisting of

* In the year 1781, the congregations of believing Indians settled on the river Muskingum, were driven away by the savages, their three towns destroyed, and upwards of ninety of them massacred. In 1782, the Missionaries fled with the remainder of their congregation to the Sandusky Creek, from whence they were carried prisoners to Detroit. Having obtained their liberty, they proceeded to the north of Lake Erie—till after the peace, an opportunity offered for them to return, but they are not yet able to take possession of their former lands on the Muskingum, granted to them by Congress, peace being not sufficiently established among the Indian nations. Most of those converts that were driven from the congregation, in the above troubles, settled on the river Miami, and having, either through fear, or the persuasion of their relations, been again drawn

of six persons, wished to live in the congregation; and he obtained leave. To-day the Indian Brethren began to make fences round their fields, and enclosed nearly one hundred acres. These enclosures were not so necessary last year, our number being smaller. But now we want more room, both for ourselves and our cattle, which has much increased. For the blessing of God rests upon our poor Indians, after their sufferings.

The 22d, the widower Andrew was married to the widow Anna Salome. We took this opportunity of exhorting both the old and young married people, to demean themselves in this state as becometh children of God.

The 28th, many of our Indians went to Sandusky. Among these was Boas, who has a zealous desire to bear witness of the truth to his countrymen, especially to his mother and other relations, and to tell them what he has experienced in his own soul. He always does this whenever he meets a wild Indian, and is much grieved when he perceives that his words have no effect.

May 3d, two families of Mingo Indians came hither, and hearing that to-morrow was Sunday, they resolved to stay and hear a sermon. By their conversation it appeared that they had been baptized by Roman Catholic Priests. They told our Indians, that on a certain day in the year they must scourge themselves to make an atonement for their sins. The Indians said, "Your belief in Christ must be very weak, that you torment yourselves so much, and yet cannot leave off sinning, nor purchase eternal salvation."

The 4th, Lea and Lydia, with two children, from the Miami; and Jacobina, with her unbaptized husband, from Sandusky arrived here. They said that more of the baptized, and savages also, wished to come and live with us, and only wait for a settled peace. But it is well that they do not come all at once, as this would cause distur-

drawn into their former heathenish ways, the Missionaries are cautious in re-admitting them. Some have continued in the faith, but are detained through various circumstances, and must live among the Heathen against their will, till they find means to escape. By the abovementioned massacre and dispersion of the believing Indians, their number was greatly reduced.

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bance. The mother of Boas came likewise, and begged to be admitted an inhabitant; which was granted. Last year she brought her son hither, begging leave for him to stay and be converted, adding, that he was a very wicked man. He staid, but she, thinking herself good enough, returned. The unbelieving Indians, however, despised and derided her incessantly. When her son, therefore, paid her the last visit, she resolved immediately to go with him, saying: "The Indians call me a Sunday's Indian, but though I am not one now, I intend to become one."

The 7th, a great number of strangers came to see us; among them was Chief Packanke's son. He addressed our Indians thus: "You are in truth a happy people, you live chearfully and peaceably together; and this is to be found no where but with you."

The 9th, we received an account from Gertraud, and others in Sandusky, that they also wish to come to us, but that the Chief of the Monseys hinders them, saying, he would soon send for one of us to preach to them there, and then both he and his people would believe. This language we know. If the Chiefs, and principal men, perceive that the preaching of the Gospel finds entrance among the Indians, and that they can no longer detain them by their lies, then they pretend to send for a Missionary to their places, lest the Indians should leave them.

The 10th, four Brethren and Sisters were re-admitted to the Lord's Supper.

The 11th, Brother Michael Jung preached concerning the office and operations of the Holy Ghost, to bring mankind to their Redeemer, Jesus Christ. This subject was further treated of in the meeting of the baptized, and the Brethren and Sisters were reminded, that having received that special grace, to experience and understand the labour of the Spirit of God in the hearts of believers, and to know his voice, it was now required of them to shew true obedience to his dictates, for thus they would be preserved in communion with Jesus Christ, and in adherence to sound doctrine, *the Spirit bearing witness with their spirits that they are the children of God.* We concluded the day with prayer and thanksgiving.—

thanksgiving.—One person was received into the congregation; another was baptized, and called Moses.

The 15th, letters and accounts from Bethlehem, dated in February and March, arrived to our great joy. We received likewise intelligence, that the nations on the other side of the Lake, intend shortly to meet together, and to proceed to the Muskingum, to settle a lasting peace.

The 21st, an Indian arrived from Pittsburg with a quantity of spirituous liquors, by which he occasioned much mischief among the neighbouring Chipawa and Delaware Indians.

The 28th, a white man arrived with a prisoner, who had been sentenced to be burnt alive, by the Shawanos—but being redeemed by the merchants, was now going to Pittsburg.

June 2d, we had a chearful Love-feast with our Helpers. Two were added to their number. They were exhorted to be strictly attentive to their duty; to prevent disorder in the congregation; to be a good example to the flock; to love each other and to be of one mind: by which they would experience the blessing of God in all their undertakings.

The 3d, the text *I will be unto her a wall of fire*, Zech. ii. 5, gave occasion, in the morning meeting, to call to remembrance how the Lord watches over his flock, protecting them from without, and dwelling in their midst, granting help in every time of need. About this time our cattle had done great injury to the fields of the Chipawas in our neighbourhood, who have no fences. Our Indians, therefore, willing to repair the damage, gave them trees and shrubs, and planted hedges round their fields, to their entire satisfaction.

On the 4th, we proposed to our Helpers to send a message to the Chiefs, assembled at the Muskingum, thinking this, perhaps, a favourable opportunity to come again into a friendly intercourse with them, by reminding them of their former friendship; for several of our old friends among them are still living.

The 14th, we heard that a young Mingo, called Jonathan, who had been baptized in Schoenbrun, was dead. Some days ago his mother sent to beg that we would fetch him
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and her hither, but it was too late. Jonathan had formerly an earnest desire to die among the believers, and expressed this wish to several of our people, who visited in Sandusky—but his mother always opposed it.

The 18th, some strangers came hither and attended our meetings; but both in them, and in those that have staid here some time, no true and earnest desire to be converted is as yet apparent.

The 19th, we heard from the Indians at Sandusky, that the council of the Chiefs, on the Miami, had been postponed, the six nations not appearing in it. Now they say they will meet in thirty days, and then proceed to the Muskingum. Indeed the Chipawas themselves own, that the six nations have delivered the hatchet to them to make war with the Delawares, as we had heard last year by private accounts. No other reason can be alledged, but some harsh words that passed between White Eye, a Chief of the Delawares, and the six nations, in Pittsburg. We heard, likewise, that the Delawares have lost twenty men this last spring. They themselves say, that scarce half of their warriors return to them again.

The 20th, some white people arrived here with two prisoners from Detroit. One of them was Joseph Mitchell, a colonel, who, according to his account, was with the baggage at Bethlehem, in the year 1777, and became acquainted with the Brethren there. This spring he was taken prisoner by the Shawanos, on the river Ohio, and was ransomed by the traders in Detroit for 200 rixdollars, (about thirty-three pounds.) The Indian brother, Thomas, accompanied them to Pittsburg, as a guide.

The 22d, we had a conference with the Helpers. They afterwards spoke with John Cook, who again declared, that it was his whole mind to live and die in the congregation. He was exhorted, as the father of a family, to keep good order in his house, and not to suffer the Heathen to take too much liberty; which he willingly promised, and on the 24th, the Indian Brethren built an house for him. This is done, not with a view to promote their coming, and thus to entice the people to live with the believers, but that if such new comers do not behave properly, and it is

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thought better to desire them to leave our fellowship, they may have no claim upon us for their dwelling.

The 30th, the old Chief, Geleleminde, alias Killbuck, who has been seeking us ever since we crossed the lake, arrived here, and encamped before our town with his whole family.

July 1st, we were terrified by some Chipawa warriors, coming from Detroit, who were going to Pittsburg, as they said, to do mischief. We could not conceive, when they boasted of the thousands that were to follow them, how this sudden change of affairs had happened, knowing that there was a treaty of peace on foot among the nations. Both our Indians and those in the neighbourhood endeavoured to persuade them to return, and at last prevailed upon them not to go to Pittsburg, but to another quarter. At last one half of them returned,—but the rest marched off within a stones-throw of our town, and encamped there. The Chipawas and Tawas, that live in these parts, were much distressed, as many of their relations and friends are hunting in that part of the country to which the warriors were now going.

The 3d, brother David Zeisberger spoke with Geleleminde, who came to repeat his request that he might dwell with the believers. He said, that when we lived on the Muskingum, he had often wished to live with us, but had been so entangled in the affairs of the Chiefs, that his petition had been twice refused, and he himself was afterwards made Chief in Goschachgünk. He repeated all the words, that brother Zeisberger had then spoken to him, leaving him yet hopes of uniting with the congregation. On this account he added, it had been always a comfort to him, that he should once live with the believers—and to this purpose he had undertaken this journey, and was now come with his whole family, in hopes that we should receive him. It had been his constant desire to live with us; for in Pittsburg, whither he fled after the destruction of Goschachgünk, the militia had continually aimed at his life; and if he thought of travelling to us, he feared as much danger from the Indians, who would kill him. We asked, whether he had still any thing to do with the affairs of the Chiefs—he answered in the negative,

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but said that the Delawares had sent for him last year, and offered to elect him Chief, which he had refused. He was now old, and wished to spend the remainder of his days among the believers; therefore he begged, both for his own person, and for his children, that they might have leave to live with us. The Helpers having further spoken with him, his wife, and two adult sons, (for two of them are still children) we told them, that we would willingly receive them, and should rejoice to see them prosper in our congregation. He appeared very bashful, and outwardly very poor, when he came, so that we and all our Brethren pitied him much; but was overjoyed when he obtained leave to stay, for he feared a refusal greatly. All the Brethren and Sisters thereupon went out, and planted a piece of ground with Indian corn, for him and his family, which was done in an hour or two, there being many hands at work.

July 5th, we received intelligence from Sandusky, that Pimoacan, half-king of the Wiondats, died in Detroit, whither he was gone to attend the council. Since we have been here, he behaved friendly towards us; and if ever he heard or saw that the Indians did not treat us well, he always punished them, saying, that he had placed us here, and no one should disturb us. We had otherwise but little to do with him. This evening a young man, called Levi, who was baptized when a boy in Schönbrun, arrived here. He visited us on the 6th early, made himself known, and begged leave to stay, saying, that ever since he had heard we were settled, he could no longer live among the savages, for his heart told him, that he belonged to us. Here we could plainly discern the great difference between a savage and a baptized Indian. In him we found a field still shewing the marks of former cultivation. For as soon as we reminded him of his baptism, adding that he did well to consider the eternal welfare of his soul, the tears rolled down his cheeks. Then the Helpers spoke with him, and he obtained leave to live here. At this he rejoiced greatly, and set out immediately to fetch his grand-mother Gertrude. Some days ago a woman arrived here ill of a fever. As a child, she had been with our people, and last winter paid us a visit. An Indian

Indian doctor told her, "that her illness was not in her body, but in her mind and soul—that she had, perhaps, been attending the meetings of the believers, and was meditating upon what she had heard; no doctor could help her in that case, but she should go to the believers, and then would recover; for they had very good medicines for such complaints." We advised her to stay, till her husband came home from hunting, when we should also hear his sentiments. To-day brother Michael Jung returned from Pittsburg, whither he was gone to buy provisions and other necessaries. He and the three Indians that accompanied him met with no warriors on the road. They brought us letters from Bethlehem.

The 9th, towards noon a party of Chipawa warriors arrived here with drums and singing, and began, according to their custom, to go to every house dancing and begging. The Helper, Abraham, went to meet them, and said—"We know very well the aim of your coming,—you want to eat, for you are hungry.—Now we don't want to hear your drumming and singing, nor to see you dance; but if you'll sit down quietly, you shall get enough to eat without it." Upon this they sat down, and our Indians brought them food. The Brethren questioned them, why they went to war, when all other nations were desirous of making peace, being met for that purpose in Detroit. The Chipawas owned that the English had not sent them, and that their father in Detroit had endeavoured to keep them back, but they had stolen away. However, they pretended to be sent by their Chief. This was not true, for we had heard already, that having murdered their Chief, they had declared themselves free. Both this and the former party came from Michillimakinack. Having eaten their fill, they still demanded some tobacco and a pig, which was given them.

The 10th, Thomas returned from the fort, whither he had accompanied some white people. Col. Mitchell wrote a letter by him to us, commending the good behaviour of Thomas, and thanking us and our Indians for the kindness shewn unto him.

The 11th, the above mentioned party of warriors returned, and we again gave them victuals. Our Indian brethren had mean while formed a speech with a string of Wampum; expressing, that it was very inconsiderate in them to go to war, when all Indians thought themselves out of danger. The woods about the fort were now full of Indians, who were peaceably engaged in hunting; but if they went to do mischief, the white people would soon overtake them, and they would bring themselves and the rest of the Indians into danger. Having held some conversation among themselves, they answered, that they would obey their grand-father, and return, believing that he gave them good advice. The Brethren replied, that because they were obedient, they would furnish them with provisions for their passage across the lake, which was done accordingly. They then proposed to stay here over-night, and have a dance, but being informed that no dances were permitted here, they set off.

The 13th, we received a letter from Bethlehem, dated May 5th, by an heathen Indian, of whom we heard afterwards, that he belonged to a band of thieves, who stole horses, near Pittsburg: the rest did not enter the place, and he only called to leave the letter. An Indian, of whom mention was made in our diary of March 8th, as having, according to his notion, never done any thing amiss, and finding no need of attending the meetings—came hither again to day, and begged leave to stay, saying, that he had since discovered, that his whole course from the beginning was all sin, and that there was no good in him. Therefore, he wished to be in the congregation, in hopes our Saviour would have mercy upon him, forgive his sins, and save him. The Helpers spoke with him, and gave him good and acceptable advice.

The 16th, we had a conference with our Helpers, concerning our youth, whom we wish to bring into a more regular course.

The 17th, the same party of warriors that passed by a fortnight ago, returned, and brought, to our grief, four
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scalps and one prisoner with them. This did not seem to indicate peace.—They continue to murder, and it is uncertain when they will meet in council, as the preparations for it are very slow.

The 23d, a counsellor of the Wiondat nation arrived here. He could speak the Delaware language; and told us, that a message had been sent from the council, assembled at Detroit, to all the Indian nations, to the following effect.—“ That they should have patience a little longer, and not go far from home, for they should soon hear, whether peace or war was determined upon.” Some of our Indians, who were upon the point of setting out for Pittsburg, now resolved to stay at home. The same counsellor told our Indians, that he was commissioned to make enquiry about our residence here, upon which the Helpers gave him a satisfactory account of every thing. The reason of this enquiry seems to be, that they want to know what we intend to do in case of a war. But this indeed we do not know ourselves, but live in hopes of peace.

The 25th, several Sisters returned from Sandusky, where they have been buying Indian corn. Our Brethren and Sisters begin to perceive a scarcity, and Indian corn rises in price. Most of them would have had a sufficient quantity, had not the great number of visitors deprived them of it.

The 27th, Nathanael Davis and his wife Salome, her son Benjamin, with wife and child, as yet unbaptized, and her daughter Eleonora, came to reside here. They were much grieved about the death of their son Leonhard, three weeks ago, who had spoken very earnestly with them. He paid us a visit last spring, and the Indian Brethren had much conversation with him. According to his father's account, he was quite changed, nor had he any pleasure or rest among the Heathen, but always insisted upon coming to live with us. During his illness, which lasted not above two days, he prayed continually to our Saviour, that he would be gracious unto him. At last he sent for his parents and relations, and told them, that he now should go to our Saviour, and would only beg of them, to join the congregation of believers as soon as possible; otherwise, they would

lead a miserable life. Having said this, he folded his hands and departed. This event was the cause of their coming here in the midst of summer, which is the most inconvenient time, as they have then but little to eat, and have forsaken their plantations. By this, also, more labour and care is brought upon us, but we rejoice to see the poor strayed sheep returning to the fold, especially as it is without any compulsion on our side. If we should even endeavour to bring them back, it would be in vain; but our Saviour, as the good shepherd, seeks and finds them; and when he does the work, it is well done. We have likewise heard lately of several of our Indians, in Gigeyunk, on the Miami, who departed this life happily, in reliance upon our Lord, to the edification of all around them. A young man, called Christian, born and baptized in Friedenshütten, arrived here in these days, desiring leave to stay. As there were several doubts concerning him, the Helpers spoke with him very seriously, and admitted him only upon trial.

The 28th, we received the agreeable news from the council at Detroit, that there had never been a more favourable appearance as to a lasting peace. Though the Six Nations have not as yet joined them, yet the Wiondats, Putewoalemen, Ottawas, Chipawas, Delawares, Shawanos, and Twitchwees had all voted for peace, and there was the greatest reason to suppose, that the more distant nations would do the same. The Twitchwees, and Ottawas, &c. have given land to the Delawares that live on the Miami, as far as the river Woabash, so that they now possess again a tract of their own. We hear, also, that the Chief of that district is continually watching the believers; for he once sent us a message, that he well remembered what his uncle Israel had said, when he made him a Chief, namely, that he should love the believing Indians, shew them kindness, and protect them from the savages; but being at such a distance, and having no fixed abode, he had not been able to serve us hitherto; but the time would come, when he could do it more effectually; and now having got land of his own, he was heard to say—that in case of a war's breaking out, he would fetch the believing Indians and their teachers, and

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lead them out of harm's-way, for he had a right to them; but if peace was continued, he would leave us here. By this we see what we have to expect in case of war; we shall be obliged to go wherever they please, whether we will or no.

The 29th, Nathanael declared that he had returned to the believers with that full determination to devote himself a-new to our Saviour, and to spend the remainder of his days among them. He owned that he had forfeited much by staying so long among the Heathen; and though he had never forgot our Saviour, yet he had lost that life in his heart that he had formerly.

The 31st, a great number of strangers were here on a visit. In this time of famine among the Indians, they know that they shall find provisions sooner here, than among the savages; and, therefore, during a time of scarcity, our visitors are more numerous. Our Brethren and Sisters are diligent in gathering bilberries, which is a great help to them, and some take their children out to feed upon them.

August 1st, the Indian Joseph was delivered from a tedious illness, and departed this life happily. His remains were interred on the 2d. He was baptized Jan. 1st, 1774, in Gnadenhütten, but great patience was required to bear with him, as long as he was among the believers. Whenever we spoke to him, he could say nothing, but that he was a depraved creature—but he remained without help, loving sinful practices. Yet he could not leave the congregation. He returned to us after the troubles on the river Huron, begging for re-admission. But, as he had been present and active, when Colonel Crafford was murdered by the Indians at Sandusky, we told him, that he could not be admitted, for the white peoples sake, who would hear of his having been an accomplice. This made him only the more pressing. He begged for mercy, saying, that he should be eternally lost if he staid with the savages, and that if it was required, he would go to the governor of Detroit, accuse himself, and beg pardon. For some time it appeared as if it was his earnest desire to be truly converted; upon which he was re-admitted, but his good behaviour was of no long duration;

ration; he soon fell back into his old course, and went so far, that we were obliged to send him away. However, he could not bear to be excluded, but returned to us again at the Cayahaga river, begging earnestly for re-admission. Last autumn he was taken ill in Sandusky, and wished to come and die in the congregation, having no hopes of recovery. He was accordingly admitted, and, thanks to our Lord, we can trust that our hopes have not been in vain, but that his soul was saved. He confessed, that amidst all his convictions, he always had a secret love for sin, and therefore could obtain no peace. This he told to all that visited him, and warned them not to do as he had done. He spent the remainder of his days in peace and comfort, notwithstanding the pains he suffered. It was even visible in his countenance that he had obtained forgiveness of sins, and desired to depart and to be with Christ. Thus we did not regret the trouble we had had with him in this world.

The 3d, many strangers attended the public service. The Helper, Samuel, addressed them afterwards with great zeal, describing to them the natural state of the heart of man, as dead in sin, and indifferent towards their Lord and Redeemer, who had done so much for us, and given himself a sacrifice to rescue us from sin and eternal damnation.

The 6th, the savages had appointed a feast and dance in our neighbourhood, to which several strangers went that were here on a visit. This they had never attempted before, and we shall take the first opportunity to express our dissatisfaction, and hinder them from doing it, that we may not have Satan's pulpit erected so near us. Last year we hoped that some of these neighbours would be converted; but we have commonly found, that those who live nearest remain at the greatest distance from the kingdom of God. They even come very seldom to our public service; whereas those that live further off are constant attendants.

The 10th, the Helpers met to speak with some of the baptized and unbaptized. We spoke also with Gelele-mind and his wife, who repeated their desire after baptism. We explained to them, that all depended upon the know-
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ledge of their depravity, and the total surrender of their hearts to our Saviour.

The 14th, four Chipawas came hither and staid some days. Among them was one from our late settlement on the river Huron, who spoke the Delaware language, and told us that he now lived in brother Zeisberger's house, and that all our houses there were inhabited by Chipawas, who planted the grounds, no white people living there. We and our Indians were glad to hear a true account of that place, for we had heard many disagreeable stories about it, that proved false. We preached the gospel to these people, pointing out unto them the Redeemer of lost mankind. They likewise attended the meetings, and were well fed by our people. The abovementioned Indian, from the Huron, whose brother is Chief of the district, said, at taking leave, that he liked us so well, that he would come next autumn and live with us. We told him, that he then must bring his wife along with him. When they were gone, some Chipawas, from Sandusky Bay, came hither. They had heard, that some of their countrymen were detained prisoners in Fort Harmer, and came to hear the truth from us. We told them what we knew of it. As we had frequently been accused by the Chipawas of having sold their land, on the river Huron, to the white people, (which arose from Mr. Asking's having paid us something for the produce of our plantations that year, and by which we were enabled to settle again in this wilderness) we received a message from the Tawa Chief in Detroit, who is also Chief of the Chipawas, with a string of Wampum, to the following effect: "Grand-father, and ye believing Indians, "on the river Huron! I have heard that you are accused of "much evil, as if you had sold the land of the Chipawas to "the white people; and it has been told you, that the Chipawas were very angry, and would come and take away all "you have. Having heard this, I called a council of the "Chiefs and Captains of the Chipawas, and asked publicly "the cause of this accusation, and whether this evil rumor "had proceeded from the mouth of any one present. But "we have not found the author among us, and know no-

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“ thing of it. Besides, we know from your conduct, on the
 “ Muskingum, and on the Huron, that you do not trouble
 “ yourselves either about land, or war, or any thing else,
 “ but only how to perform religious worship in the right
 “ way. This we know to be your only business. I there-
 “ fore let you know, that whatever you have heard of us is a
 “ lie. We don’t know whether it comes from the va-
 “ grants among the Delaware, Wiondat, or Chipawa nation,
 “ or from the white people and Indians together. But
 “ believe not their lies, for it has never entered our minds
 “ to speak thus of you, and such reports are not of our coin-
 “ ing. Keep this string of Wampum in token hereof, and
 “ whenever Indians bring lies to you as from us, shew it to
 “ them, and if they will not believe you, let me know it, and
 “ I will either send, or come myself, to speak with them.
 “ You have lived here on the river Huron upon my land,
 “ and I am glad that you still live upon my land over the
 “ Lake, on another river Huron. I still keep you on my
 “ right side, and in my arms.”

The 21st, a party of Chipawas and Tawas came hither
 from Sandusky Bay, and among them one who had been taken
 prisoner on the Muskingum, but had made his escape. An
 old man who was with them addressed our Indians, and told
 them how it had happened, that some of their countrymen
 had been taken prisoners on the Muskingum. They were
 hunting, and having heard that the white people were well
 disposed to the Indians, and would receive them kindly, had
 gone to hunt near the Fort: but some warriors, of whom
 they knew nothing, fell upon them and killed some white
 people, which had occasioned their people to be taken pri-
 soners, though they were perfectly innocent. They begged
 our Indians to take a message, with a string of Wampum, to
 Pittsburg—to testify their innocence, and to plead for the
 liberty of their friends. They added, that they had more
 confidence towards us than towards the Wiondats and Dela-
 wares.

On the 22d, two Brethren went with their message to
 the Fort,

The

The 27th, a Chipawa Indian, who had staid during the winter in Cayahaga, came with his family to us from hunting, and staid eight days. The Indian Brethren spoke much with him of our Saviour, and of the happiness of a man who believes in him.

September 1st, Geleleminde repeated his earnest desire after baptism. He said, "I am one of the greatest sinners, and must be lost, unless our Saviour has mercy upon me, and washes me from my sins in his blood. Upon this I rest all my hopes, believing that he died for sinners, and shed his blood for me." We received to day the pleasing account, that nineteen nations had covenanted together in Detroit, to keep peace, and had sent a message to the Council, on the Muskingum, to say, that they should soon go thither. A Heathen woman came hither sometime ago, with her child of two months old. The child grew ill, and the Indian Sisters perceiving that it would die, asked the woman's leave that it might be baptized? But she would not, alledging that she herself was unbaptized. The Sisters did not stop here, but came early on the 4th to us, to beg that the child might receive holy baptism, adding that they were afraid it would die before they returned. It was accordingly baptized into the death of Jesus, and called Ephraim. The mother went meanwhile into the wood, and howled much; but on her return, was pleased that her child was baptized. She then began to come diligently to the meetings, which she had never done before. We rejoiced to see how busy our Brethren and Sisters were, to lead a poor soul to our Saviour, and to get a claim upon it as belonging to the Christian church. Lately a man came hither with his wife. She expected soon to be brought to bed, and feared that she should die. She had no friend here, but the Sisters shewed her great kindness, and nursed her till she recovered. Thus it happens frequently, that the Indians in that dangerous cases take refuge to the believers. They think that if they are with us they will fare better than among the Heathen, and in case they should die they might have some hopes of being saved. This evening our beloved brother and assistant John Shebosch departed to our Lord, after a fortnight's

night's illness, aged sixty-eight years. He was born May 27th, 1721, in Pennsylvania, on the river Skuylkill, in Schipach, and joined the Brethren, at Bethlehem, about 1742, where he was baptized by brother Spangenberg, and soon after admitted to the holy communion. He then travelled with brother Spangenberg to Onondago, and was an assistant in Meniwolagomeka, where there was a small flock of Indians, under the care of the Brethren. After that he came to Gnadenhütten, on the river Mahony, where he staid till the savages destroyed that place, in 1755, and the congregation being dispersed, he went and sought after those that were hunting in the woods, and brought them to Bethlehem. In 1746, he married the Indian Sister Christina, who departed this life a year ago. He has left one daughter, and two grand-children. His son Joseph was murdered with part of the congregation, on the river Muskingum, in the year 1781. He himself was led captive to Sandusky, but returned in autumn to fetch provisions, and was there taken prisoner, together with his daughter, her husband and others, and carried by the militia to Pittsburg. Soon after their release he went to Bethlehem, and brought the first authentic intelligence of the above catastrophe to the Brethren there. Having strengthened himself, both in body and mind, during his stay in that congregation, he went to seek the Indian congregation in Detroit, in 1783, and rejoiced us greatly by his arrival. He then went with us to Cayahaga, and 1787 to Pettquotting. This spring it was visible that he lost his strength, but he finished all the work in his plantation before he was confined to his bed. Being asked, whether he thought that he should depart to our Saviour, he answered, "Yes, I await that bliss with longing." He loved all men, and was beloved by all. This appeared plainly during his last illness; for the Indian Brethren thought it the greatest pleasure to watch with him. We shall often feel his loss, and his memory will be precious to us, and to all our Indian Brethren and Sisters. It was a pleasure to him to serve all men, white people or Indians. He bore his cross with patience, for indeed in this world he had but few easy and comfortable days. But he never complained, though he sometimes had
not

not even enough to eat, as it frequently happens in an Indian family, for he led the life of an Indian. To-day an answer was brought by Stephen from Pittsburg to the message of the Chipawas, concerning the prisoners abovementioned. It was, that they should apply to the Chiefs and the council of the nations, who were now in search of the murderers; and their being found would facilitate their countrymen's release.

The 18th, an Indian arrived here from Pittsburg with spirituous liquors, the effects of which upon our Heathen visitors caused us much trouble. We see plainly, that if peace is established, this traffick will get very brisk among the savages around us. But we have now resolved to lock up the casks of those that spend the night here, that no mischief may ensue.

The 22d, we had a conference with the Helpers, who afterwards spoke with several new people. A woman died to-day in our neighbourhood, who, during her illness, begged her friends incessantly to carry her hither, that she might die among the believers, but in vain. However, some of our Indian Brethren made a coffin, and buried her decently.

The 28th, a Chipawa Indian, who understands something both of the Delaware and Schawano languages, and has formerly attended our meetings, was present at the public preaching. He afterwards paid us a visit, and wished to hear more. We therefore sent for Samuel, who can speak the Shawanos, and for Boas, who understands the Chipawa language, with some other Brethren, to speak to him. He told them, that he wished to hear something good from them, for he believed that they knew what could make a man good and happy, and how it was to be obtained. This was all he could say, and indeed as much as we could expect from such an Heathen. He asked them also what they thought of dreams, of sacrifices, and of the worship of Idols—adding that he could not forget what his father, who died four years ago, had told him on his death-bed, namely, that the Indians had not found the right way to eternal life, and would meet with great trouble hereafter, having nothing good to hope for; but that there were people who knew
better,

better, who could tell how one might attain to everlasting life; and whoever believed their words would live for ever, though this body die. His father moreover told him, that he should stay in this country; for a time would come, when the believing Indians would move to Petquotting; to these he should go, and hear from them how to obtain happiness in eternity, and that he should believe and accept of their words. He had thought much of this, when hunting in the woods alone, and now particularly, as his father's prediction concerning our dwelling here was verified. Therefore, when he came to his comrades, and would not dance with them, they called him a Sunday's Indian, and said he was going to join us. Samuel then addressed him to the following effect: "What we are going to say to you, you may depend on, for it is an everlasting truth: Neither your dreams, nor your sacrifices, nor any thing upon which the Indians rely, as being able to procure happiness and eternal life, availeth any thing: It is altogether vain; neither is there any comfort or hope to be derived from it; and those that depend thereon will be lost. But Jesus Christ our Creator, and the Creator of all things, who is God from heaven, came himself down into the world. He became a man like unto us, lived above thirty years on earth, and then was nailed by his hands and his feet to the cross for our sins. His side was pierced with a spear, and he shed all his blood for us. Thus he expired on the cross, was buried, and the third day rose again. His disciples and the believers have seen him. He appeared 40 days after his resurrection among them, spoke to them, and told them what we all must know if we would be happy. Thus he has purchased eternal life and salvation for all mankind, by giving his life and shedding his precious blood for us. Whoever believes this, and comes to Christ, his sins are forgiven, and God receives him as his child; he is happy here and to all eternity. The blood of Jesus Christ alone can make us happy. Nothing on earth can save us; and if any one could enter heaven without knowing this, and that Jesus was crucified for him, he could not be happy even there." The Chipawa sat some time, as if lost in thought, till

till Samuel said, "He ascended into Heaven, and his disciples looked after him." He then asked, whether our Saviour would come again? He was told, "Yes! and all men, believers and unbelievers, would see him with the marks of his wounds; the former would rejoice and live with him for ever: the latter would weep and howl over their unbelief, when they find themselves deceived."

Dear Brethren, this is the first of the Chipawa nation, the most numerous in this part of North America, who asks after God his Saviour. We trust that he will be also confessed by them, and adored as their Redeemer, and his name be exalted in their language. God grant that this time may soon come, and that the hour of their salvation may soon strike. Amen!

October 1st. Our Brethren and Sisters gathered in their crop of Indian corn, the strangers assisting with great pleasure, and God granted us a plentiful harvest; and we exhorted the Indians to gratitude and frugality.

The 9th, John Cook's grandchild was baptized, as its departure seemed nigh at hand. His eldest son, who has been here a long while as a visitor, came to day and begged leave to live here; and as we know him, and had no scruples, he was spoken with by the Helpers, and both he and his wife were admitted.

We greet all our Brethren and Sisters, and friends in all places, and recommend ourselves to their prayers and remembrance before our Lord.

DAVID ZEISBERGER,
MICHAEL JUNG.

N. B. This diary is inserted so extensively, at the desire of some of our friends, who wished for an account of the daily occurrences in a settlement of converts from among the Heathen. This may apologize for the mention made here and there of incidents apparently not very interesting to every class of readers.

POSTSCRIPT.

P O S T S C R I P T.

THE incorporated Society of the United Brethren, in North America, for propagating the Gospel among the Heathen, lately established in Bethlehem, having entered into a regular correspondence with our Society, we hope thereby to be enabled to furnish our friends with an early account of the course of our Indian mission, rendered so interesting to us by its present unsettled and precarious state. The following copy of the act made by Congress, in favour of this mission, was transmitted to us by the said Society :

“ By the United States in Congress assembled.

September 5th, 1789.

“ WHEREAS the United States in Congress assembled, by their ordinance of the 20th of May, 1785, among other things ordained, that the towns of *Gnadenbüthen*, *Schoenbrunn*, and *Salem*, with lands adjoining to the said towns, be referred to the sole use of the Christian Indians, who were formerly settled there, or the remains of that Society; and by an act of the 27th of July, 1787, directed the Board of Treasury to except and reserve out of any contract they might make, pursuant to an order of the 23d of the same month, a quantity of land around and adjoining to each of the before mentioned towns, amounting in the whole to ten thousand acres, and ordered the property of the said towns and reserved lands to be vested in the Moravian Brethren, at Bethlehem, in Pennsylvania, or the Society of the said Brethren, for civilizing the Indians, and promoting Christianity (or as they are called, the Society for propagating the Gospel among the Heathen) in trust, and for the uses expressed in the said ordinance, including others as mentioned in the said act of the 27th of July, 1787—and whereas it has been agreed, that the plat of each of the towns should be estimated at 666 $\frac{2}{3}$ acres, so that each town and the reserved lands adjoining shall make a tract 4000 acres; and whereas the remnant of the said Christian Indians are desirous of returning to their towns as speedily as possible,

possible, and the United Brethren to facilitate this without loss of time, have offered to advance the expences of surveying the three tracts on condition they be repaid either in money or land.

Ordered, that the Geographer of the United States survey, or cause to be surveyed, as speedily as possible, without interfering with the business he is sent to execute, the three tracts of Gnadenhütten, Schönbrunn, and Salem on the Muskingum, including the reserved land adjoining each of the said towns, and return plats thereof to the Board of Treasury, that deeds may be issued for the same, as is mentioned above; and that he also survey, or cause to be surveyed, the intermediate spaces, if any there be, between the three tracts, and return plats thereof, with an account of the expence to the Board of Treasury; and that the said Board, provided it can be done without infringing any contract they may have already made, convey the same to the said United Brethren, or the Society of the said Brethren for propagating the Gospel among the Heathen, upon their paying for the said intermediate space or spaces, when the said surveys shall be returned by the Geographer, at the rate at which such lands are granted to others, and also the expences attending the surveying and platting the said spaces, deducting the sum advanced for surveying the three tracts—Provided, that in case any of the above lands, shall fall within the supposed bounds of the million of acres reserved for the late army, that the said bounds shall be understood to extend so far to the Westward as to include the million of acres, exclusive of the above-mentioned lands.

CHARLES THOMSON, Secretary."

The latest accounts received from several Missions.

1. **I**N the three Danish Islands, *St. Thomas*, *St. Croix*, and *St. Jan*—the famine occasioned last year by the want of rain, has had a great and pernicious influence upon the course of the missions. A great number of baptized negroes have perished for want, notwithstanding all the assistance given both by the planters and by the Missionaries, as far as lay in their power. However, letters of the 29th of May inform us, that at length, after a drought of three quarters of a year, God sent a plentiful rain, and a fruitful season—by which the distress of the poor famished Negroes began to be relieved. The Missionaries in all places were well in health, and diligent in their labors, and express great gratitude to God our Saviour, for the proofs of his grace and goodness, experienced during this heavy period.

2. Letters from *Barbadoes*, dated May 31st, 1790, mention, that Brother Montgomery and his wife went from thence to Tobago on the 22d of April, to begin a mission among the Negroes in that island. The Missionaries in Barbadoes were well and active, and express good hopes concerning the progress of the mission, which has not hitherto been so flourishing as in other parts. The Negro congregation consists of forty persons baptized.

On Sundays they have always a numerous auditory of white and black people; which will soon oblige them to enlarge their church. On Good Friday and Easter, about one hundred and fifty Negroes were attentive hearers, most of whom stood without for want of room. Brother Fritz arrived there on the 20th of February, from North America, to supply the vacancy occasioned by Brother Montgomery's call to Tobago.

3. By Letters from *St. Kitts*, dated January 31st, 1790, we learn that our Brethren there are well, and labor in peace and unanimity in that mission. The congregation of believing Negroes under the care of the Brethren, were near three hundred in number at the close of the year 1789, be-

sides about 100 that constantly attended the public service, and the new chapel is always well filled.

4. In *Surinam* the prospect appears just now not so pleasing as formerly, especially in the missions among the Negro-slaves at Paramaribo, the Free Negroes in Bambey, and Indians at Hoop. Of late few have attended the public service. Indeed several circumstances seemed to render a visitation of that mission needful, which will take place accordingly. Last year seven adult Negroes, and eight Children, were baptized in *Paramaribo*; and the congregation of believers there were 248 in number, at the close of the year. In Bambey there are twenty-four free Negroes baptized, and in Hoop eighty-three baptized Indians. The two latter congregations have had no increase in 1789.

5. The latest accounts from *Antigua* mention, that the congregations of believing Negroes there increase not only in number, but in the grace of God. In *St. John's* the number of adults and children baptized last year was five-hundred and seven. In *Gracehill* two-hundred and seventeen were baptized from Easter 1788, to Easter 1789. Our Missionaries were well in health in both places.

6. In *Jamaica* all our Missionaries were well last May—Brother Christian Zander, in Mesopotamia, departed this life on the 18th of May. In the first quarter of the year, seven Negroes were baptized on the Bogue estate.

7. Letters from brother David Zeisberger, dated *Pettquotting* on Lake Erie, Jan. 8th, 1790, to our brethren in Bethlehem in North America, mention, that he and the believing Indians were all well, and dwelt in love and peace: That our Lord causes his grace to abound powerfully in this congregation, and blesses the testimony of the Brethren, and the doctrine of the Cross of Christ, with grace and unction. In no place where they resided before, such a number of visiting Indians have appeared, as in *Pettquotting*. Their town is sometimes so full that room is wanting, yet the best order is observed, and no riots or disturbance have been occasioned by the wild Indians. But what gives them most pleasure is, that the Indians like to hear the word of God, and the Brethren have been obliged to enlarge their chapel.

chapel. A great number of those dispersed in the late troubles have joined them again. Sixteen Heathens were baptized last year, and nine on Epiphany, 1790. They recommend themselves to the remembrance and prayers of their brethren everywhere.

L E T T E R S

*Received by the Brethrens Society for the Furtherance of
the Gospel, from the Missions settled on the Coast of
LABRADOR.*

I.

From NAIN, dated August 28, 1790.

DEAR BRETHREN,

YOUR kind letter, dated June 10th, we duly received August 6th, by kajaks from Okkak. We heartily thank you for all its contents, but especially for your paternal care in sending us provisions sufficient to supply all our wants in this barren desert. But we heard, with much pain, that you have had to struggle with difficulties in providing for the missions. This causes us to pray the more fervently that our gracious Lord would strengthen and support you; for the cause is His alone. Indeed we feel much ashamed before the Lord, that our ministry brings so little fruit to the glory of his saving name. Yet we acknowledge, with humble thanks, his love and mercy towards us, in comforting and blessing us daily and richly; and we rejoice that all our brethren in Europe remember and pray for us, and for the progress of the work committed unto us.

In general we have had more cause for joy over our Esquimaux converts this year, than the year before. During the winter, old Iffugutak was baptized, and called Solomon. A widow who received the name of Keturah* in baptism, departed this life last spring, rejoicing in her Saviour. Two children, of believing parents, were baptized, one of whom soon after departed this life. We were greatly comforted and edified by the visible proofs of our Saviour's grace in our aged Esquimaux brother Matthew, who fell

* She had been the wife of a Heathen Sorcerer, but turned afterwards with her whole heart unto the Lord.

happily asleep in the Lord on the 19th of January last. He suffered much in his body, but his heart was cheerful—and out of the abundance thereof, his mouth spoke continually of that joy, peace and comfort, which he felt as a pardoned sinner. As to Nathanael, Sybilla, and Mary, and the other baptized Esquimaux, our Diary will further inform you. Samuel lived here last winter, and was re-admitted to the meetings of the baptized. His wife, mother, and two brothers found great pleasure in attending the meetings; and we hope that the whole family will be joined to the Lord. Several families of Heathen Esquimaux have asked leave to live upon our land, and their hearts seem to have been touched so as to feel the salutary aim of the Gospel.

As to the labour of our hands *, we have done what is in our power, to render the burthen of our support more easy to you; and several articles which we have made, remain yet unsold. Our Heavenly Father has graciously provided for our wants, by causing us to be able to procure a sufficiency of fresh meat, so that part of our salt provisions could be spared. Nor have the Esquimaux suffered any want, for which we likewise render thanks unto Him.

Brother Kohlmeister stays in Ottak this year. The brethren Turner and Beck, with their wives, move to Hopedale, from whence the brethren Krügelstein and Stephen Jensen come hither.

We conclude, dear brethren, by recommending our whole little family to your further love and remembrance before our Lord, as your unworthy, but faithful brethren and sisters in Nain.

(Signed) JAMES BRANAGIN,
JOHN HASTING.

* See No. I. page 7.

II.

From OKKAK, dated August 14, 1790.

Dear Brethren,

YOUR kind letter of June 10th we received August 2d, and on the 5th had the pleasure to see the Harmony arrive safe in our harbour. This excited us to praise and thank our Lord, that he has conducted her again to us without any damage.

We saw with much pleasure by your letter, that the salvation of the poor Esquimaux is a great concern of your hearts; and that you not only promote the external welfare of the mission to the utmost of your power, but persevere in recommending this great work with prayer and supplication to the Lord. And indeed, dear brethren, our gracious Saviour does not suffer your and our joint prayers to be in vain, but we see the fruits of them with our eyes. Of this we have traced several agreeable proofs, in the year past, in the hearts of our Esquimaux.

Already, towards the latter end of the year, a work of grace was perceptible among our people, and we observed a particular eagerness in them to hear the word of God. Several who had formerly been excluded on account of deviations, repented, and begged with tears for re-admission. When we spoke with them of the great love of Jesus, manifested in his death upon the cross, to make an atonement for their sins, and to purchase eternal happiness for them, their hearts were often so moved, that the tears would roll down their cheeks. And when we consider what we have seen of the power of the blood of Christ, to change and cleanse the hearts of the poor wild Esquimaux, it causes us to pray most fervently, that also those Esquimaux might experience the same, who are yet fast bound by the snares and chains of Satan, being under the power of sin, and walking in darkness,

We heard but lately of some shocking murders committed in the North, especially in Seglek and Killanek, where the Esquimaux fell upon each other in their tents by night, and many were stabbed and wounded with knives, in so barbarous a manner, that we could not hear it without horror. Our people here made several remarks upon this subject, expressing their gratitude that the brethren had come into this country; and adding, "We certainly should have had as many murders committed here, unless you had come and brought us the good news of our Creator and Redeemer, of his love to us, and our duty to love him and our neighbour *."

Last winter, seventy-seven persons lived here in six winter-houses †; and our Heavenly Father granted that not one of them suffered hunger, though they had not much in store when they came. As to our Esquimaux, only one adult and two children were baptized: three persons were admitted to be candidates for baptism, and three for the Lord's Supper. Ten persons who had been excluded on account of transgressions, were re-admitted. Three adults and one child departed this life. The brethren Frech and Burghardt have continued the school with the Esquimaux children; and we are glad to see that some of them make a pretty good progress in reading, and in repeating portions of scripture and hymns ‡.

We encouraged our people, towards the latter end of the year, to catch whales, and they exerted themselves very much, but with no success; for though they struck several, yet the whales escaped, owing to the badness of their implements. In the North three whales were caught, and this brought many visitors from thence. We have been under the necessity of repairing several parts of our premises.

* The Diary received from Okkak, makes mention of new traces having been discovered, of Indians that inhabit the inland country, and of whom the Esquimaux are much afraid. They seem a nation entirely different from the Esquimaux on the coast; and a dog that strayed, probably from their tents, to our people, when hunting rein-deer, appeared of a breed different from the common dog of Labrador. He left them again in some days.

† See Cranz History of Greenland. Vol. I. book III. chap. i. page 139.

‡ See No. I. page 9.

Brother

Brother Kohlmeister was received by us with much joy, and we doubt not but he will prove a very useful assistant,—Brother Schmidtman * returns with the Harmony, and we need not recommend him to your love and care.

We all join in most cordial love to you all, and return you our warmest thanks for your kind care for us, commending ourselves again, with the whole work of God in this country, to your continued love and remembrance in prayer, being assured that all success depends upon the blessing of the Lord alone.

We remain,

Dear Brethren,

Your affectionate and faithful

Brethren and Sisters in OKKAK.

(Signed) JOHN CHRISTOPHER WOLF.
THEOBALD FRECH.

III.

From HOPEDALE, dated August 25, 1790.

Dear Brethren,

YOUR kind letter of June 9th we received, with many thanks for all the proofs of your love renewedly shewn to us last year.

By these few lines we wish to give you a brief account of our proceedings in the year past. We European brethren and sisters are but six in number; but in this our small family we have often experienced the fulfilment of our Saviour's promise, that where two or three are gathered together in his name, there He will be also. He has likewise

* Finding a vessel in the Orkneys—where the Harmony was detained by contrary winds upwards of four weeks—he proceeded to Flensburg, and from thence went to Herrnhuth, by way of Christiansfeld.

preserved us in unity and harmony of spirit in all our consultations, particularly in those regarding the important charge committed unto us in serving this mission.

It gives us pain that we cannot even now mention any favourable change as to the course of our Esquimaux. We have again heard, with much grief, that most of them have lived during the Summer season, in sinful practices; and it is hard to tell where it may end, if our Lord does not interfere, and bring about an entire reformation. However, we will not despair, though the prospect is so bad, but rely upon him with filial confidence; and if it is his gracious will, that we shall hold out still longer in faith in this wilderness, we can trust that he will know how to melt the cold hearts of the Esquimaux, and enliven them to a sense of their wretched condition, till they also cry out, What shall we do to be saved?

Several boats have passed by from the South to the North, as also a sledge last May, so that we have frequently heard of our poor lost sheep*, and some of the baptized are still expected to come hither to winter, some boats having already arrived in Kippokak Bay, about twenty miles off, if the account given by the Esquimaux be true. It may easily be supposed, that these people will bring no good from a place where they are allowed to indulge every evil inclination without restraint; and we may already guess at their motives, from the narrations of those that have been here of late. There are some Esquimaux that seem to act the part of emissaries, and spread nothing but the most favourable accounts of the goodness and cheapness of the European goods in the South; and though their accounts do not agree, yet they are inducement enough to the poor roving Esquimaux to risk their all and set off. This so much impedes the work of the mission, and has such a bad tendency in corrupting the minds of the few that are well-disposed, that if God does not in mercy put a stop to the evil, the consequences must prove alarming. The baptized

* In the years 1785 and 1786, a number of the baptized, chiefly of Hope-dale, were seduced to go to the South, where they bought fire-arms, associated with the Heathen, and soon plunged themselves, not only into spiritual, but outward misery and ruin.

who

who have thus migrated to the South, are grown so wild, that they even refuse to be called by their baptismal name: For instance, *Mihak's* son, who, with his mother, was brought to London, and presented to the Royal Family, having been called *Palliser*, after Sir Hugh Palliser, then Governor of Newfoundland, and in baptism Jonathan, refuses now to be called *Jonathan*; and this is the same with others.

We mention these things to you, dear brethren, to convince you how much we stand in need of being mightily supported by your prayers. May He who has called us, grant us grace to exert every power of our souls and bodies in his service, and in promoting the spreading of his kingdom on earth.

Now, dear brethren, knowing how much the internal welfare of this mission is the concern of your hearts, we return you our most cordial thanks for your kind remembrance, and also for your liberality in providing for our bodily subsistence; for which, may the blessing of our Lord and Saviour rest upon you in an abundant manner! With our most sincere thanks we join our most cordial salutations, remaining firmly united with you in the bond of love, as servants of our crucified Jesus, the brethren and sisters employed in the mission at Hopedale.

(Signed) DAVID KRUEGELSTEIN,
STEPHEN JENSEN,
SAMUEL TOWLE,
SUEEN ANDERSEN.

Extract

Extract of a Letter from Brother John Ettwein, President of the Brethrens Society for the Propagation of the Gospel among the Heathen in North America, to a Member of the Brethrens Society for the Furtherance of the Gospel in London.

Bethlehem, Dec. 26, 1790.

" **T**HE United States having undertaken an expedition against the Indians to westward, we were long under anxiety how our congregation of believing Indians might have fared; and having received yesterday letters from the missionaries David Zeisberger and Gottlob Sensenman, I send you the substance of their contents immediately by the New-York packet, that you may communicate them to the brethren appointed to the care of the missions *."

Brother David Zeisberger's Letter is dated, New Salem, Oct. 4, 1790.

HE writes: " We received an express from Pittsburg yesterday, with the agreeable news of brother Sensenman's † arrival at that place, and your letters of July 1st and August 22d. Though we have but few horses, yet we contrived to spare as many as are necessary to fetch them hither. The poor Indians will be very thankful when they receive the provisions you have kindly sent for them. At present much sickness prevails in our place and neighbourhood, even as far as Detroit, and there is hardly an house in which some are not ailing. My wife was confined to her bed for four weeks with an inflammatory fever, so that her recovery seemed doubtful; and now, though the disorder is gone off, yet she regains her health

* See No. I. page 7.

† Travelling from Bethlehem to the Indian settlement at Pettquotting, called New Salem.

“ but slowly. Brother Edwards has had the same illness
 “ nearly a month, but can walk about again. We live here
 “ in peace, and hope that the robberies and murders committed by the Indians on the Sandusky Creek will soon
 “ cease, for they begin to be afraid that some great misfortune is impending. We now think seriously of beginning a new settlement, but cannot as yet fix upon a proper spot of ground, wishing to remove to some distance
 “ from the Lake, that we may be less disturbed by the dealers
 “ in rum, and other noisy visitors. As for our Indian
 “ brethren and sisters, we may say with truth, that our
 “ Lord, and His Spirit, rules and labours among them. He
 “ blesses our weak testimony of his atonement, so as to
 “ penetrate even into the hearts of the savages; and the
 “ number of those who take refuge in the congregation of
 “ believers increases. I have been rather infirm in body,
 “ but my spirit is cheerful.—Salute all our brethren every
 “ where.”

Brother Senfeman writes from Pittsburgh, Oct. 18, 1790.

“ AT length our Indian brethren arrived from New
 “ Salem to fetch us. They were detained by violent rains.
 “ To-morrow we shall leave this place, and hope to be with
 “ our Indian congregation in New Salem in a fortnight.
 “ The road is long and bad, and we must cross many creeks
 “ and swamps. May the Lord, our Savior, be our guide and
 “ protector! We have been detained here four weeks and
 “ two days, during which time I preached twice at the
 “ church in the German language; and, thanks to our
 “ Saviour! there are here also some souls who are concerned
 “ for their salvation, and express a wish that the brethren
 “ might visit them more frequently.”

Brother ETTWEIN continues—

“ THE Congress has published an account of the destruction of Miami-Town by General Harmer; according to which, there were 183 Americans killed, and 50 wounded—

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100 Indians lost their lives, but no prisoners are mentioned. Miami-Town was the place where many of our poor dispersed Indians were detained by their countrymen, and never suffered to join the flock again. Now, it is supposed, that many of the distressed widows and orphans will flock to New Salem to get bread, for by all accounts they have lost every thing.

"A few weeks ago a Gentleman came to one of our Ministers, requesting, in the name of some Members of Congress, and the Assembly of this State, that some Indian brethren might move to French Creek, about fifteen miles from Lake Erie, where, according to his account, the land is level and fruitful, and fit for a settlement. Their view was, that the Gospel might be preached to the Senneker Indians, who had in good earnest resolved to mend their lives, and receive teachers and school-masters. They had sent to Pennsylvania in this view; and, as the brethren seemed inclined to propagate the Gospel to the Indians, all possible assistance and protection should be granted them on the part of Government.—Lately a white man, who has married a Senneker Indian woman, and lives in Zaneslio, in the Senneker country, came hither with two of his children, and asked leave to place them in our boarding-school. We could not grant his request at present; but his account of the good disposition of the Senneker nation perfectly agreed with the above, and he prayed that some brethren might come and reside amongst them.

"We cannot but look upon this as a singular proof of God's mercy, for formerly no nation opposed the preaching of the gospel more than the Senneker. Perhaps the time is at hand when these poor savages, after their chastisement, will turn unto the Lord."—

The latest Accounts received from several Missions.

I. **F**ROM the three Danish West-India Islands, St. Thomas, St. Croix, and St. Jan, we have again received very unfavourable accounts as to the external concerns of the poor negroes. The unusual drought, which lasted near three years,

years, with very little intermission, has brought great distress upon them, and our missions have had their share in the general calamity. The plentiful rain mentioned in our last account, proved only a temporary relief. The missionaries however remark, that amidst all trouble and perplexity, the Lord is with them, and comforts them by many proofs of his grace, both to them and the believing negroes.

2. In *Antigua*, God blesses and prospers his work among the negroes in so evident a manner, that we most fervently join our missionaries in rendering humble thanks and praises to Him, whenever we read their letters and accounts. The congregations of believers, both in *St. John's* and *Gracehill*, increase in number and grace.

3. In *Jamaica* a violent hurricane raged on the first of September, by which the chapel at *Mesopotamia* was unroofed; but in *Carmel* no damage has been done. All our brethren and sisters in both places are well, but lament the slow progress of the gospel in that island.

4. In *Tobago*, several circumstances have concurred to render the beginning of a new mission not so easy, as the generous exertions of several planters gave reason to expect. The hurricane has also here raged most violently, and our missionary, brother *Montgomery*, has shared in the distress occasioned thereby. We hope soon to be able to speak more circumstantially concerning this mission.

5. Of *Greenland* we can mention the following accounts from letters dated *Lichtenfels*, Aug. 5, 1790.

Brother *Brodersen*, who superintends the missions in *Greenland*, and had been present at the general synod of the unity, held at *Herrnhuth* in 1789, arrived June 8th in *Newherrnhuth* after a safe and expeditious voyage. He proceeded from thence to *Lichtenfels* on the 16th of July. In both places the resolutions of the synod were communicated to our European brethren and sisters. Our Greenlanders have been well supplied with provisions, though the winter lasted almost till May, with an unusual quantity of snow. In *Newherrnhuth* six persons were received into the congregation; five departed this life. In *Lichtenfels* five were received into the congregation, and seven departed this life. In *Lichtenau* ten adults

were baptized, and five departed this life. Thirty people have been added to the congregations from among the Heathen since the beginning of the year 1789. The missionaries express their gratitude to our Lord and Saviour, that he has preserved them all in good health, granted them to live in harmony and peace, been present with them, and blessed their testimony of his atonement with power and the demonstration of his Spirit, amidst all their weakness and insufficiency.

6. A person of character at the cape of *Good Hope* has lately written to one of his acquaintance in Holland, that he had heard, that about fifty years ago a Moravian teacher, called *Schmidt*, had lived among the *Hottentots**, with a view to preach the gospel; and though he had made no very conspicuous progress, yet his endeavors had produced genuine good, of which he had lately been an eye-witness, being present at the death of one of brother *Schmidt's* late pupils, who put many Christians, so called, to shame with his pure knowledge of the gospel, his reliance upon his Redeemer, and cheerfulness at the approach of death. The writer of this letter adds, "that although the *Hottentots* were a stupid people, yet they possess much good nature, and it would be a great benefit to them if they were instructed in Christianity †.

7. According to letters from the settlement of the brethren near *Tranquebar*, on the coast of Coromandel, our brethren were under some apprehensions concerning the approach of Tippoo Saib's troops, and were thankful to God, that the supposed intentions of his party to plunder their dwellings had been providentially prevented; first, by the swell of the river *Kollaram*, and afterwards by their being driven back by the English cavalry. The letters were dated Aug. 30, 1790.

* See No. 1. page 5.

† The Synod of 1789 resolved, at the request of several well-wishers to the cause of God, to take steps to resume the mission to the *Hottentots*; but many difficulties have since appeared,

An Abstract of Brother Matthew Stach's Narrative of his own Life.

N. B. He was the first missionary sent by the Brethren to Greenland.

I WAS born at Mankendorf in Moravia, March 4th, 1711. My father, Christian Stach, was a pious man, and laboured diligently, though under great oppression, in the gospel, among the few remaining brethren in Moravia. The first occasion of my having serious impressions upon my mind, was a circumstance apparently insignificant. I was sitting and crying, that, in a distribution of cake among my companions, I had been neglected. My father reproved me for it, and said, "Ah, my son, could I but once see thee weep as earnestly on account of thy sins."—These words pierced me to the heart, and I retained a lasting impression of them. In the summer-season I was chiefly employed in tending cattle in the fields, and in winter my father taught me at home to read and write, fearing lest if I went to school, I might be hurt by bad examples. He did not agree with the Roman Catholic custom of administering the sacrament to children of seven or eight years old, and therefore kept me from it. I remember, about that age, to have been in great distress of mind about my soul's salvation, so that I often wished to have been any creature rather than a man. In my 12th year I entered into service, and being no more under my father's immediate inspection, soon got a hankering after the vanities and pleasures of the world, though I was not able to launch out as others did, owing to my father's being counted a heretic, and the young men of the village shunning his connections. Whenever I visited him, his words penetrated into my heart, and brought back my former reflections. When I was 16, I moved to Zauchenthal, a place noted for licentiousness; and, alas! soon began to relish it myself. However, God was pleased to bless the frequent admonitions of a friend of my father's, called *Melchior Conrad*, who, by his representing the dangers I was exposed to, prevailed on me to resolve, that as soon as I could save a little money, I would leave the country, and join the emigrants who then had

had settled at Herrnhuth in Upper Lusatia. But, being at my father's house on Palm Sunday, it happened that a cousin of mine, *Martin Franke*, was there from Herrnhuth, and I felt a great desire to accompany him on his return. He endeavoured, by every argument, to dissuade me from taking this step, painting, in lively colours, the poverty, hardships, and distress the emigrants had to struggle with, and how much worse my outward condition would be. All this, joined to the pain my father felt at the thought of parting with me, had nearly overset my resolution. But it soon returned with redoubled force, till at last I packed up my linen in a bundle, and went to take a final leave of my father. Upon seeing me firmly determined to go, he began to describe the difficulties he had laboured under to provide something for me; "and now," said he, "you are going to leave me, just when, according to the course of nature, you would have soon stepped into your inheritance; but," added he, "if your desire to emigrate originates from a pure desire to save your soul, and to enjoy liberty of conscience, I would not, upon any consideration in the world, detain you." It is impossible for me to tell what comfort I felt at this last speech of my father's. I remained concealed in his house that night; and the next morning, before day-break, my cousin, two other brethren, and I, set out on our journey. In the forest of Troppau we rested a little, and I prayed earnestly to the Lord to grant me strength to proceed; for the want of sleep, for two nights, had almost broke me down. At night we arrived in Rohnitz, where we celebrated the Easter holidays, and then soon reached Herrnhuth safe. Here I first lodged with my cousin, whose conversation and connections proved a blessing to me. I soon found great difficulty in earning my bread. I served in the orphan-house for some time; then took to spinning wool. Many a day I subsisted upon nothing but a bit of dry bread, and in short, met with so many trials of this kind, that the brethren thought I should soon quit Herrnhuth. But I never forgot my resolution, made before the Lord, when I left my father's house, to persevere, should I even suffer hunger, sickness, and death itself. Thus I looked up in faith unto my heavenly Father,

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and trusted to his kind providence from day to day, nor did I lack any thing needful for the support of life. In June, I was followed by my cousin Christian Stach, but heard soon after, that both his and my father had been imprisoned, as having countenanced our escape; my father was soon set free, but his father remained in prison till three days before his death. The widow then sent to desire that we would come and fetch her and her two children to Herrnhuth. We accordingly attempted it, and on Whitsuntide-eve 1730, arrived at my father's house, where we lay concealed for a whole week. My father wished us not to stay for him, and thus we set out with the above-mentioned persons, and another widow woman. Finding it very inconvenient to bring the children along, we got a wheelbarrow on the frontiers of Silesia, put the two youngest into it, and thus arrived safe in Herrnhuth. Mean while the Roman Catholic priests resolved to secure my father. They sent searchers unawares into his house, examined all his papers and books, and among other things found a letter from me, with which they went to the parsonage-house, where a number of priests were assembled, taking my father with them. He was left below stairs unguarded, while they perused the contents of the letter above. Knowing their evil designs, my father availed himself of his liberty, and ran home as fast as he could, where he informed his wife and children what had happened, and where he should hide himself, so that they might find him and emigrate together. The letter filled a whole sheet of paper in close writing, so that the priests discovered his escape too late. Hereupon they sent four men to watch the house; but, in the dark, my mother and three sisters escaped their vigilance, and joined my father. They now proceeded to Zauchtenthal, but not one of my father's old friends would venture to take him in. The second day therefore they spent in a corn-field, the owner of which discovered them, and humanely relieved their wants with some bread and milk. In the night they proceeded; but finding that the strictest search was made after them in all the neighbourhood, they remained in a place of concealment eight days, and at length, fetching a large compass, arrived at Herrnhuth on the 15th of June 1730.

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I had now lived two years in Herrnhuth, and spent my days, in general, contented and chearful; but remained always deficient in the main point, namely, in obtaining an inward assurance that my sins were forgiven. This subject was treated of in all public discourses, and I grew more and more uneasy. But, alas! I fell into working and striving to obtain it by my own merit, which caused me many a sad and anxious hour. I felt myself totally under the law and its curse, and the more I strove to keep it, the more I discovered my fall. Therefore, wherever I was, I was wretched and miserable; and finding that I could not procure peace of mind by any means, I disclosed my whole situation to a confident friend for his advice. His answer was, "If thou art hungry, eat; if thirsty, drink; all things are prepared for thee." I thought his advice very unsatisfactory, expecting that he would dictate to me a greater exertion of self-denial, upon which, at that time, I rested my hopes. Thus my distress remained, and I spent a whole night in tears and prayers to the Lord for his help and direction, humbling myself before him as a poor undone sinner.

In the morning meeting, at seven the next day, I can say with truth, that our Saviour granted me such an inward assurance that he had forgiven me my sins, and I felt such confidence towards him, as my strength and shield, and such a firm reliance upon *his* merits and death, that all my doubts and fears vanished at once, and peace and joy in the Holy Ghost took place within my heart. I was soon after admitted to the Lord's Supper, and enjoyed in communion with my Savior, and in fellowship with the whole congregation, daily new blessings and spiritual consolations. In general, love and simplicity reigned amongst us, and we forgot all outward poverty and difficulty. After the labour of the day was over, the single brethren usually took a walk into the wood, two and two, to converse with each other concerning what the Lord had done for their souls; and when they returned, they sang an hymn together before going to rest. Once as we were passing by the house of the late count Zinzendorf, he was just stepping out with Dr. Schaefer, a
Lutheran

Lutheran divine, then on a visit in Herrnhuth. Upon seeing us, he addressed the doctor—"Here, sir, you see future missionaries among the Heathen." I was much struck at hearing these words; and a desire I had felt for some time, to preach the Gospel to the Heathen, began to increase within me. About the same time, two brethren, Leonhard Dober and Tobias Leopold, wrote a letter to the congregation, mentioning their desire and willingness to preach the Gospel to the negroes in the West Indies, and that, to gain this end, they were even willing to become slaves themselves. Hitherto I had hesitated to mention a similar impulse of my heart to any one; but this letter gave me courage to speak to brother Böhnisch, my confident friend, about it. I rejoiced greatly to find in him the same disposition of mind; and we resolved to lay our desire before the elders, and the congregation, in the same manner as the above-mentioned two brethren had done, offering to go to Greenland. We had to wait two years before our wishes were accomplished; and in the mean time frequent enquiries were made, whether we continued in the same mind? and, thanks to the Lord! we could always cheerfully answer in the affirmative. During this period I was sent to Hall in Saxony, and to Jena, with a view to enquire into the circumstances of the emigrants from Salzburg. On this journey I had the misfortune to fall into the hands of some Prussian soldiers, who detained me a whole night, and treated me very cruelly, in order to compel me to enlist. However, through the interference of Count Zinzendorf, I was set at liberty the next day. This happened in 1732."

Thus far the connected narrative of our late brother. He now received a regular vocation from the congregation to preach the Gospel to the Heathen in Greenland, and prepared himself for this great and important undertaking. His above-mentioned friend, brother Böhnisch, was at that time engaged in a different way, and could not accompany him.

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He therefore fixed upon his cousin, Christian Stach, to be his assistant, and they left Herrnhuth January 19th 1733. When they arrived at Copenhagen, they heard that the Danish mission begun in Greenland, by that eminent servant of God the reverend Paul Egede, about twelve years ago, was almost totally neglected, so that they found it very difficult to gain the attention and assistance of Government. The manner by which this was at length brought about, through the kind interference of the privy counsellor Von Pless, is described in Cranzen's history of Greenland. Book V.

In a letter written to his brother in Herrnhuth, shortly after his arrival in Greenland, our late brother says:

"Though far distant from you in body, I feel myself joined to you in spirit, for as much as we both have enlisted under the same banner, and are become soldiers of Christ, though serving in different companies. I am here upon a recruiting party, to bring souls to the knowledge of him and his salvation. We have named our settlement New-Herrnhuth, to show that we are under the guidance of the same Spirit which rules in your place."

The brethren Böhnisch and Beck followed him in 1734; and whoever reads the history of Greenland with attention, cannot but be sensible that these brethren were put to very severe trials of their faith, especially during the first six years of their abode there. They were persons of no more than common school education; and yet, before they could preach the Gospel to the Greenlanders, they had to make themselves masters of the language, which is one of the most difficult to learn. The small-pox, which threatened the destruction of the Greenland nation; their own bodily sufferings, from the severity of the climate; and, above all, the ridicule and contempt with which the Gospel was treated, and the dangers they encountered in visiting the Heathen, were circumstances requiring no small degree of faith and confidence

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in our Almighty Savior, to be supported under. Our late brother Stach abounded particularly in faith and reliance upon God's providence, protection and support; and his conversation proved no small encouragement to the rest, when they were ready to sink under their burthen. In the beginning, their method of preaching the Gospel was very defective, consisting of much argument; but after having received more light upon this head, they were most agreeably surprized to see the blessed effects produced by the plain testimony of the life, sufferings, and death of Jesus Christ, the Savior of the world. This is evidently proved in the history of the first Greenland convert, Samuel Kajarnak*, whom our late brother had the joy to baptize on the 29th of March 1739, being in the 7th year of his abode in Greenland. In 1740, he returned to Europe, and was present at the General Synod at Marienborn, where he gave a very minute detail of all circumstances relating to the Greenland mission. February 4th, 1741, he married a sister at Herrnhag, and went from thence to Geneva. He then visited our congregations and societies in different parts of Germany, was ordained a presbyter of the church of the brethren in Marienborn, December 12th, and the day following set out on his return to Greenland. During his abode of three months in Copenhagen, he obtained from his Danish Majesty the redress of several grievances, and was confirmed by him as a missionary to the Greenlanders. July 17th, 1742, he arrived in Greenland, and found that the Lord's work had increased abundantly. Having assisted in completing the building of the chapel at New-Herrnhuth, brought over from Holland, he returned to Europe in 1747, with five baptized Greenlanders, three of whom he left with our brethren in Holland, but the other two accompanied him on his travels to our settlements in Germany. He then went upon some particular business, by way of London, to

* See Cranz's History of Greenland, Book V. 6th year, § 2.

New-York. In June 1749, he arrived a third time safe and well in Greenland, where he labored with much diligence and faithfulness till 1751, when he was called to begin a mission among the Esquimaux, on the coast of Labrador. In this view, he arrived in London, January 11th, 1752; but the brethren being obliged to relinquish the plan of that mission for the present, he spent some time, according to his own account, very happily in the family of the late Count Zinzendorf, and then accepted of a proposal of bishop Joannes Von Watteville, to accompany him on a visitation to the mission in Greenland. Their stay in that country lasted two months. The year 1753, he spent chiefly in Germany; but in spring 1754, was appointed to introduce brother Matthew Kunz into the Greenland mission. This having been the fifth visit he paid to that country, he began to think of enjoying some rest in fellowship with the congregations in Europe. But whenever he heard any letters or accounts from Greenland, his desire to be at work in the Lord's vineyard returned; and his love for the congregations of believing Greenlanders was such, that he could never think or hear of them, without wishing fervently to be again amongst them. About this time our late brother met with some very heavy afflictions in his family, which, had not the Lord supported him in an extraordinary manner, would have been sufficient to break him down. In one of his papers, giving an account of these circumstances, he says, that he then prayed that he might be taken out of this vale of tears, to rest from all his labor; but the Lord had reserved him for further services. For, "continues he," on the twenty-second of February 1757, I was called to go again to Greenland, and establish a new mission in the Fischer Fiorde, (Fisher's bay). Two brethren, Jens and Peter Haven, were appointed to accompany me. We set out March 15th, and arrived June 28th, in New-Herrnhuth. I called to mind my first arrival in this country, May 20th, 25 years ago, and

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now rejoiced to see above four hundred Greenlanders who had turned with their whole hearts unto the Lord; two hundred and upwards having departed this life, rejoicing in God their Savior. July 19th, we set out for the Fischer Fiorde, accompanied by four Greenland families, consisting in all of thirty-two persons; and on the twenty-fourth pitched our tents at Akenamiak, the spot where Lichtenfels now stands.

In beginning this mission, our late brother encountered a number of difficulties inseparable from such undertakings. July 21st, 1761, the chapel, sent over from Europe, was erected, and he soon had the joy to baptize the first family of converts from among the Heathen of this place, consisting of father, mother, son, and daughter. After the death of brother Böehnisch, then first missionary at New-Herrnhuth, he undertook the care of that settlement for some time, and then returned to Lichtenfels. Having long had a desire of visiting the southern part of Greenland, the inhabitants of which, by trading with our people, had conceived a desire of hearing the Gospel preached in their own country, he made a voyage thither in 1765, accompanied by some Greenland helpers. Not knowing what dangers he might be liable to in the course of this undertaking, he took a most affectionate leave of the two congregations. However, the Lord was at his right hand, and brought him safe home again; and to complete his joy, he heard afterwards, that a settlement of the brethren was established in the south, called Lichtenau, and that the seed he had sown sprung up and bore fruit. Besides the many and various occupations with which he was continually engaged, he spent his few leisure hours in compiling a Greenland grammar and dictionary, by which the study of this difficult language is rendered more easy to beginners. In 1771 he returned to Europe, where he laid the whole state of the Greenland mission before the brethren appointed by the Synod to have the direction of the missions,

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in so clear and circumstantial a manner, confessing whatever he thought he had mismanaged through too great zeal, &c. that all present were greatly affected, and could not but revere this venerable disciple of Jesus. He then desired to retire to North America, where he arrived in August 1772, and fixed upon the brethren's settlement at Bethabara, in Wachovia, for his abode. Being unaccustomed and unwilling to spend his time in a state of inactivity, he offered his services to keep a school for boys; and being used to much exercise, chose to undertake hard labor in gardening, &c. to preserve his health, as much as his advanced years would permit. The prosperity of Christ's kingdom, and the propagation of the Gospel, was a subject of his daily and most fervent prayers. Nothing gave him more joy than to hear accounts from the different missions; and the whole congregation at Salem (where he then resided) joined him in celebrating the jubilee of the Greenland mission in 1783. His mental faculties, which had been remarkably strong, began about this time to fail; and he was so hurt by a fall he had in 1785, that from that time he was mostly confined to his bed. His pains and confinement he bore with exemplary patience, and the loss of his memory proved a mercy, in as far as he could never be persuaded otherwise, than that the above accident had happened but the other day. He spent his time in sweet communion with our Savior, and never complained; but, December 14th 1787, grew so weak that he required constant attendance day and night. He spoke with cheerfulness of that happy moment when he should be released from all pain and trouble, and see his Savior face to face; and his last words were, "O Lord Jesus, come quickly!" During his illness, he used to give out several hymns that had been his particular favorites, desiring those present to sing them for him, and joining now and then with great fervency. On the 21st of December 1787, towards evening, he departed into the joy of his Lord, in the 77th year of his age, and now rests from all his labor with the Lord for ever.

Concerning the beginning of a Mission in Tobago.

1. *Extract of Brother John Montgomery's Report of his Second Visit to the Island of Tobago. (He was then resident as a missionary in Barbadoes.)*

AUGUST 15th, 1789, we left Barbadoes, and were thankful for our safe and expeditious voyage to Tobago; for the heat of the sun was so intense, that we could not remain on deck, and below we found it very inconvenient. When we arrived at the island, on the 18th, it was too late in the evening to reach Mr. Hamilton's dwelling; but a gentleman who had seen me here during my first visit, hearing that we had no lodging, offered us a room in his house, and treated us with the greatest kindness. The next day, at noon, Mr. Hamilton arrived, and conducted us to his house. I was sorry to hear that our friend, Count Dillon, Governor of the island, was gone to France, and probably intends to resign his office. The 23d, I went with Mr. Hamilton's family to attend the usual Sunday's service in the town. As yet no church has been built in the island, and divine service is performed in the town-house. Adjoining to this is the negro-market, and the noise they make during the service is such that hardly one sentence of the discourse can be understood. About a thousand negroes are generally in the market-place, but I saw only one at the service. In the evening I gave an exhortation to Mr. Hamilton's negroes. As this is done in the dining-hall, and in the presence of the family, the negroes are kept in good order. The 25th, at noon, I met the children; few could come, for as soon as they can work they are employed in the fields. The 28th, I paid a visit to a gentleman who is a professed Deist. As he has a great number of slaves, I asked him whether he would permit them to hear the Gospel, if a brother should

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settle in the island as a missionary. He promised, not only not to hinder them, but to assist in promoting the cause: "for," added he, "though I have my private thoughts in religious matters, yet I do not assert that I am in the right; and every one may act conformable to his own conviction." During the following days I paid several visits to the negroes, but found not one who showed the least wish to be converted. They all ruin themselves in soul and body by the same sins and abominations that prevail in the other islands, and their whole minds seem absorbed in them.—We received about this time letters from the Synod of the Brethren, informing us, that it had been resolved to begin a mission in Tobago, and that we were appointed to enter upon it. God our Savior knows our weakness and inability; but, in reliance upon him, we have accepted the appointment, and commend ourselves, and the poor negroes in this island, to the prayers of all our Brethren every where. We were now desirous of returning to Barbadoes as soon as possible, that we might give up our commission there, and then move hither.

Sept. 6th, a large number of negroes attended our meeting; but, alas! their attendance is not voluntary, but by order of their masters. Thus little real good can be expected at present; and some gentlemen even informed me, that the negroes suspect their masters of interested motives in sending them to us, which makes them come with double reluctance. Another disadvantage lies in this, that hardly a fourth part of them understand English, and many make themselves intelligible to each other merely by signs. For this island has been but lately cultivated, and a large importation of new negroes is annually required, which will continue till the new generation of Creoles is sufficiently numerous to work in all the plantations.

In our meeting on the 13th, some European gentlemen were present, who expressed much satisfaction with the behavior of the negroes. During the following week, Mr.
Hamilton

Hamilton and his whole family being absent, and we made good use of our time in visiting the negroes in their huts.

On the 27th, I felt great liberty in speaking to the negroes. The next day, the minister of the English Church paid a visit of four days to the family. He has resided here only two years.

October 7th, we called upon Mr. W—n, brother-in-law to Mr. Hamilton, who is a friend to the cause. He pointed out a place near the town, as the most convenient spot for the dwelling of a missionary. It is advantageously situated on the chief road to the town, by which a great number of negroes from the plantations pass daily, and the town-negroes would also find it convenient: but till I am settled here, nothing can be finally determined. Mr. W—n took me to see three estates.

On the 11th, the church-minister and other European gentlemen were present at our meeting. They admired the quiet behaviour of the negroes; but I told them, that I had nowhere found reason to complain of the contrary. About this time, I visited a poor dying negro, and spoke to him of the life eternal procured for us by our Savior, in whom I exhorted him to believe: but his repeated answer was, that since his birth he had never done any thing to offend any one. He was too weak to speak much, and died the day after. The good opinion the negroes have of themselves is astonishing; for, though they wallow in the worst of sins, they think they have a good heart, and love God.—I sometimes visited Mr. W—n's negroes; but in travelling to and fro, got so thoroughly wet, that a severe cold ensued, which confined me for a week; and as I could not have a meeting with Mr. Hamilton's negroes, I desired the Church of England minister to exhort them. After my recovery, I was invited to a neighbouring gentleman, with whom I spoke much of the conversion of the negroes. But the minds of both whites and blacks are at present so much alarmed by

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accounts from France, that all other considerations are become secondary, and the revolution in that country is the only general topic of conversation.

November 1st, several white people from the other side of the island were present at the meeting of the negroes, and expressed their satisfaction. The next week was a time of great uneasiness and fear, traces of a general insurrection having been discovered throughout the island. However, the planters were successful in gaining the good will of the soldiers, and thus all disturbance ceased for the present. I continued to hold meetings with the negroes, and to visit them in their huts as usual; but could not convince them of their wretched state without God in the world. This is the work of the Spirit of God, and to him we look with confidence; I addressed a gentleman who had not yet sent his negroes to church, and asked him his reasons. He answered, that he did not think that any of them wished to be converted; but added, that if I would appoint a day, he would assemble them, and I should preach to them. This was done accordingly, and the poor people seemed to listen with great eagerness. I must however own, that in general I feel rather heavy in our meetings, for the negroes come as they do to work, being driven against their inclination. On the first Christmas-holiday I could not converse with them, for they do nothing but eat, drink, and dance all day long. The day after, I read and explained the history of our Lord's incarnation to them.

On the 27th, I was desired to meet the negroes of a neighbouring estate; but they were still so stupified by the excess and drunkenness they had indulged in on Christmas-day, that my attendance was in vain. I had now some idea how the celebration of these festivals is conducted; but the Lord can work wonders, and change their hearts and morals, as he has done in other islands.

Dec. 29th,

Dec. 29th, we found a vessel sailing to Barbadoes, and our worthy host brought us on board. It was providential that he had given us an extraordinary supply of provisions, for we spent twelve days between the two islands, though the voyage is frequently made in 24 hours.

N. B. The first visit paid by Brother John Montgomery to Tobago, was at the request of Mr. Hamilton, a gentleman of considerable property and influence in that island; and whose indefatigable zeal to promote the external and internal welfare of his negroes, and those of other plantations, caused him to propose and promote a Mission among them; by means of which they might be made acquainted with the precious Gospel of Jesus, and the way to everlasting life. However, his repeated applications to the Brethren, could not be attended to so soon as was wished, for various reasons; one of which was, that since the island is in the hands of the French, and the government Roman Catholic, it was doubted whether a Mission could be established with any certainty of continuance. Mr. Hamilton, therefore, proposed this visit, and introduced Brother Montgomery to the Governor, Count Dillon, by whom he was treated with great kindness, and received the most sincere offers of protection and support. Upon the report given of this visit, and a renewed application of Mr. Hamilton, signed by several other respectable planters, the Synod of the Brethren, met at Herrnhut in 1789, resolved to send a Missionary to Tobago; and Brother John Montgomery received a call to go thither. —The further progress of this Mission is seen by the following letters.—The troubles that afterwards ensued, and the present unsettled state of affairs in the island, together with the departure of our valuable Brother and Sister Montgomery out of time, will naturally cause a suspense of the Mission for the present; but we trust to the Lord, that what is there sown in tears, will in due time produce rich fruit.

2. *From a Letter dated Tobago, June 7th, 1790.*

HAVING waited a considerable time for an opportunity to sail to Tobago, we left Barbadoes on the 22d of April, and arrived here on the 27th. The Captain went first on shore, to inform the governor of his cargo and passengers, as is the custom here. As soon as the governor heard our names, he gave orders that we should be brought on shore immediately, and sent a soldier to conduct us to his house. He came to meet us, took me by the hand, and assured me, by his interpreter, (for he could not speak English, nor I French), that he greatly rejoiced at our being at last arrived to settle, and should be glad to render us all the service in his power. Our goods were not examined; but the officers placed on board for that purpose suffered them to pass free. The word of Scripture appointed for this day was, *He shall give his angels charge over thee, to keep thee in all thy ways*, Psal. xci. 11.—and we experienced a gracious fulfilment of this promise, even in behalf of us his poor children.

Mr. Hamilton had procured us a lodging with his brother-in-law, having much company at his own house, and knowing that we should be more at our ease at Mr. W—n's. However, as soon as the company left him, he sent for us, and we have been with him ever since, except once on a visit to the minister of the English church. But as to the main object of my coming hither, I could do but little, and seldom found an opportunity of meeting the negroes. Of the disturbances that prevailed here, you have heard before now, by the public papers. I have been a witness to the terror and confusion that reigned in this island. The first alarm was occasioned by a general mutiny among the soldiers, both in the town and the plantations. They first beat their officers most unmercifully; and then, some sailed to the neighbouring island, others formed a garrison without officers. Two days after, the town was set on fire, at two o'clock in the morning,

ing, when all peaceable people were fast asleep. The incendiaries intended the destruction of the whole place; and the houses being built chiefly of wood, the dryness of the season, and an high wind, favored their wicked design. The conflagration spread every way, and did not stop till it reached the sea. Indeed the gentlemen in the country hastened with a great number of negroes to extinguish the flames; but the soldiers had shut up every avenue, and would not suffer one negro to pass till all was over. Some magazines that stood by themselves to windward, were saved. A fortnight after, the soldiers embarked and set sail for France, and all were glad to get rid of them. At present, some volunteers mount guard, and do other military duty. You may easily suppose that these circumstances occasioned a general terror, for none knew in what hour he might lose life and fortune. Both whites and blacks kept strict watch every night. During this dreadful period we looked confidently to our gracious and almighty God and Savior, as helpless children; and believing that he has sent us hither, offered up prayers and supplications to him in behalf of ourselves and this island, that he would in due time silence the storm, dispel all darkness, and cause the light of his precious Gospel to shine in the hearts of the poor negroes. We felt his peace amidst the tumult, and put our trust under the shadow of his wings. To look out for a settlement, in the present crisis, was impossible; and no house could be procured with safety. However, as soon as the troubles subsided a little, we fixed upon an house near the town, and only wait for the removal of the present tenants.

Before I conclude, I will just mention a word or two concerning the mission in Barbadoes.—I firmly believe, that our Lord will yet see of the travail of his soul, in that island. This was the first impression I had when I entered upon the labor there, and, amidst all trials, it never forsook me.

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The letters I received from the brethren in Europe, comforted me greatly, as they expressed the same confident hopes concerning the mission. I wondered frequently at your patience in supporting so expensive a mission, without much visible fruit arising from our labors. Now the time of visitation appears to me to be at hand, and I think I have lived to see the beginning. Ever since Christmas, we could no more preach within doors, the number of our constant hearers having greatly increased. Several of our baptized negroes began to tell others what the Lord had done for their souls. Several of them brought their relations and friends to the meeting; and two of those who were thus in a manner compelled to come, were baptized, and one of them admitted to the Lord's Supper, before we left the island. O that I knew but one soul in Tobago truly concerned for his salvation, how should I rejoice!

July 28th, 1790.

P. S. Having found no opportunity to send the above to Europe, I will add the following:

It was the 17th of June before Mr. Hamilton would suffer us to move to our new dwelling, for he kindly detained us from time to time. The texts appointed for the day on which we thus began our housekeeping as missionaries, was remarkably suitable: *He bringeth them unto their desired haven; therefore let them exalt him in the congregation of the people.— He which hath begun a good work in you, will perform it until the day of Jesus Christ.*

The day after, I went to church, and conversed with some negroes, who promised to tell their companions, that, at four in the afternoon, I should be glad to see them at my house, and speak to them of their Creator and Redeemer. They all promised to come, but not one came. During the following week, I went frequently to the town, to make myself known; and on the Sunday following, addressed them again, and invited them to meet at my house. They again promised to

come, but not one appeared at the appointed time. On the following Sunday, July 4th, I waited an whole hour for hearers, when three came, with whom I spoke of the great love of God our Savior to them and the whole fallen human race; and in an hour's time about thirty had assembled, to whom I delivered a discourse on the words, "*God is love.*" They behaved very well, and some promised to come again. A negro woman said, "Many of us know very well how to go to church, and therefore we came to hear the new preacher, and we like very well what he says."

The Sunday after this, fourteen were at the meeting; but, on the two Sundays following, not one appeared. Between our house and the town is a plain along the sea coast, upon which all kinds of diversions are practised on Sunday afternoon. All the negroes who would come to us from the town, must pass close by this place; and thus it seems as if Satan had pitched his camp opposite to us, and would not suffer any one to pass to hear the Gospel. What can I say more? Gladly would I say something more encouraging, but I cannot at present; nor can I describe in words, the sensations of my heart in meditating on these subjects. Remember and pray for your poor distant brother and sister,

John and Mary Montgomery,

3. *From a Letter dated September 6th, 1790.*

YOU have already heard of the commotions in this island, and of the great fire that happened in the town. But the damage done by the latter is a trifle to that occasioned by an hurricane in the night between the 10th and 11th of August. Above twenty vessels were driven on shore and lost in different parts of the island, seven of which were wrecked on the coast near our dwelling. In the country, the devastation was no less sudden and terrible. Mr. Hamilton's sugar-works, being above seventy feet long, were totally destroyed, with all

stores they contained. His elegant new mansion, which was built upon pillars, was lifted up by the wind, and removed to some distance ; but being very well put together, did not go to pieces, but was only put out of square. Mrs. Hamilton fainted away, and hurt her face in the fall ; but two ladies, and five children, who were in the house at the time, suffered little or nothing. Mr. Hamilton happened to be absent, and, not knowing what had happened, went home in the dark ; but in seeking the door, fell over the rubbish that was left on the spot, and hurt himself so much that he was confined for a week. My wife had a violent fever ; and three days before this happened, the physician visited her twice a day. I had watched with her three nights. Our dwelling is old, and out of repair ; and close adjoining, was a large house uninhabited, and in a ruinous condition. About eleven at night, when the storm rose to an hurricane, great part of this old building was thrown upon our house, and we expected every moment to be buried in the ruins of both. I ran out of the house to look about me, but could see nothing for rain and lightning. Rafters and shingles were flying about in the air, and the storm soon forced me back into our dwelling. In these few minutes the rain had as thoroughly penetrated my cloaths, as if I had fallen into the sea. I now carried my poor sick wife into a small chamber adjoining the dwelling ; but though it was very firmly built, the rain beat in at all corners, so that there was but one small spot where my wife could sit dry. In this situation we waited till the storm abated, and were graciously preserved from further harm, except that my wife's illness increased, and I got so violent a cold that I did not recover within a fortnight after. —As to the mission, I have not hitherto been able to gain the attention of the town-negroes. Many of them have been baptized by the Roman Catholic priest and others, though not one of them attends any public worship. I shall therefore direct myself in future more to the plantation negroes ;

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and Mr. Hamilton has kindly promised to procure an horse for this purpose. Though many gentlemen promised their assistance in supporting the mission, yet I plainly perceive that the burthen will fall chiefly upon Mr. Hamilton. Some of those who subscribed the paper sent to the synod, have left the island, others are dead: some think that the revolution in France has put an end to all hopes of success, and discontinue their subscriptions; others are cast down by the great misfortunes that have befallen them lately. Some, who formerly gave me pressing invitations to preach on their estates, never mention a word of it now: but our greatest grief is, that we have not as yet found one single soul that seeks a Savior.

4. *From a Letter dated November 10th, 1790.*

WITH a heart deeply affected, I must inform you, that it has pleased the Lord to take my dear wife home to eternal rest, on the 23d of October. Her illness was a fever, which lasted seven days. In the beginning, no danger was apprehended; but on the 5th day, the physician expressed some fears. I asked her whether she was going to leave me alone on this island? She replied, "Indeed I would wish to remain longer with you, knowing how much you want my assistance; but, the Lord's will be done." I then said, "But if it should please him to call you hence, can you go with full confidence into his presence as a ransomed sinner, and are you assured that he will graciously receive you?" "O yes," said she, without any hesitation; "He indeed knows my weakness and unworthiness; but he knows also, that my whole reliance is upon his death and merits, by which I, poor sinful creature, have been redeemed, and I am assuredly convinced that I shall be with him alway, &c." This conversation we had in the evening of the 21st; and I rejoiced the more to have heard this declaration, as the vio-

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lence of the fever soon brought on a delirium. She thought herself in perfect health, and frequently declared that she felt not the least pain; however, she took her medicines patiently, and lay quiet. The 23d at noon she lost her speech, and at three o'clock fell gently asleep in Jesus, during a prayer which I offered up, more with tears than words. Mr. Hamilton and the minister of the Church of England were present; and the minister exclaimed, *God is truly present here!* Mr. Hamilton immediately desired me not to trouble myself about the burial; for he would take care of every thing. This he did in the most generous and liberal manner. As there is no regular church-yard here, but all are buried upon their own estates, her remains were interred in a corner of our garden. A pretty numerous company attended, and the minister read the Church of England service at the grave. Every thing was conducted with the greatest solemnity and propriety.—My dear late wife was just turned of 48; and we had lived 22 years in the married state. Of four children given unto us, three sons are still living. She is now at rest; but her great gain is an heavy loss to me. May the Lord our Savior comfort me! He is my only refuge; and I confess to his praise, that I feel his presence and peace in an abundant degree. As to futurity, I commit myself and the mission in this island to his gracious direction and care.

JOHN MONTGOMERY.

*Extract of a Letter from Brother John Fritz in Barbadoes,
dated July 5th, 1791.*

OUR dear Brother John Montgomery arrived with us on the 13th of March from Tobago, very much weakened by a violent dysentery, which baffled all efforts to restore his health, though all possible means were used; and on the
27th

27th of June, the Lord was pleased to call him hence, to rest with him for ever. He fell happily asleep, as a ransomed sinner, rejoicing in God his Savior, upon whose atonement he rested all his hopes, and now seeth Him face to face in whom he believed, and of whose cross and death he bore many testimonies before whites and blacks. A great number of both attended his funeral on the 28th, though the day was rainy. You may easily believe, that our late brother's illness, which lasted sixteen weeks, put us to no small inconvenience. The room in which the negroes meet, was the only place in which we could lodge him, and we have no other dining-room. At present no other arrangement is practicable. My assistant, Brother Haman, has been very ill of a dangerous complaint, but is now on the mending hand.

As to the work of God in this island, its progress is but slow at present; yet we find cause to thank him for the blessed effects of the preaching of the Gospel in the hearts of some. The power of darkness is indeed in general great; but we live and labor in hopes, and in reliance on our Almighty Savior. The number of baptized negroes under our care, consists at present of forty-four adults and three children, and we recommend ourselves to your prayers and continued remembrance before the Lord.

JOHN FRITZ.

The latest Accounts received from different Missions.

1. **C**ONCERNING the missions established in Surinam, in South America, an observation was made, p. 43, that several circumstances seemed to require a visitation of them by a brother from Europe. Accordingly brother Samuel Liebisch was appointed to hold a visitation in all the different settlements in that country, and left Europe for that purpose,

pose, in October 1790, with the missionary Hans Wied and his wife. After a successful voyage of thirty-eight days, they arrived in Paramaribo, and were received by our brethren and sisters there with great joy. In January and March they paid visits to the new settlement at Sommelsdyk, and the neighbouring plantations. A conference was held in Paramaribo, from the 18th to the 26th of January; on which occasion eighteen European brethren and sisters met, being all those employed in the work of God in that country, except sister Fisher in Hoop, who could not bear the fatigue of the journey. Unanimity and love prevailed, and the divine presence of our Lord Jesus Christ was sensibly felt in the midst of his servants; so that we may confidently trust in him for future blessings on our weak endeavours to propagate his precious Gospel unto the Heathen nations in these parts.—The following arrangements were resolved upon:—

- a.* Two married couple, and four single brethren, were appointed to serve the mission among the slave-negroes in Paramaribo.—
- b.* For the mission among the native Indians at Hoop, one married couple, and two brethren as assistants.—
- c.* For the mission among the free negroes at Bambey, one married couple, with one brother as an assistant.—
- d.* For the mission among the slave-negroes established in Sommelsdyk, two married couple, and one single brother.—
- e.* Brother Buchner, in Paramaribo, was appointed diligently to visit the negroes in all those plantations, to which the brethren are invited, and from which the negroes cannot go to church, neither in Paramaribo nor Sommelsdyk.—
- f.* Six brethren were chosen to constitute a conference appointed to superintend the progress of all these missions, three residing in Paramaribo, and one from each of the three inland settlements.

Brother Liebisch having ended his visitation, during which he experienced the gracious support of the Lord in a particular manner, being likewise greatly encouraged by the love and

and confidence of all our brethren in Surinam, set out on his return, May 10th, and, after a troublesome voyage of eight weeks, arrived safe in Amsterdam, July 3d, and in Berthelsdorf, in Upper Lusatia, August 11th. He then gave a most satisfactory and circumstantial account of his visitation, and we joined him in thanking and praising the Lord, that he has caused him fully to obtain the aim thereof in every particular. When he left Paramaribo, the congregation of believing negroes in Paramaribo consisted of two hundred and fiftyfour souls; in Fairfield and Breukelward plantations belonging to Sommelsdyk, of about one hundred; in Bambey, of twentyfive; and that of believing Indians in Hoop, of one hundred and seventyfour persons, ninetyeight of whom live together, and seventy six dispersed in the forest. The latter are diligently visited by the missionaries.

2. From *New Salem* or *Pettquotting*, on Lake Erie, in North America, the following accounts have been received :

NOTWITHSTANDING all difficulties and dangers to which this small flock of believing Indians is continually exposed, the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, is most sensibly felt amongst them; and many savage Indians are struck with what they hear and see of the blessed effects of the Gospel in the hearts and lives of their countrymen. Many who had strayed, have returned to the Shepherd and Bishop of their souls, and been re-admitted to the fellowship of the believers. From Easter 1789, to Easter 1790, thirty adults were baptized, and fifteen became partakers of the Lord's Supper. At the close of 1789, the congregation of believing Indians consisted of one hundred and eighty-four persons.

The last letter received in Bethlehem from Pettquotting, was dated November 10th 1790. The believing Indians were then much alarmed at the outrages committed by the savages in Kentucke, and on the Muskingum near the Ohio river,

river, and feared that they would be obliged to quit their settlement, and take refuge again on the opposite side of Lake Erie. Five thousand acres of land on Lake Erie, have been granted by the Assembly of Pennsylvania, for the benefit of the Indian mission, and the act of confirmation passed on the 9th of April 1791.

3. By letters from Tranquebar it appears, that our brethren there have been much alarmed by the continual inroads made into that neighbourhood, by parties from Tippoo Saib's army; and about the beginning of last February, the married people, widows and children, removed from the brethren's garden to the town. However they hoped soon to return, and to enjoy peace and safety. They commend themselves and their mission to the prayers of all children of God everywhere.

4. From Antigua we continue to receive the most favorable accounts of the grace of God prevailing among the believing negroes. Brother Watson mentions in a letter dated March 18th, that he paid a visit to Montserrat in November 1790, and had many opportunities given him to preach the Gospel to the negroes in that island. Many gentlemen expressed a wish that the brethren would begin a mission among the negroes there, and the latter appeared to receive the Gospel as good and glad tidings. A letter dated May 20th, informs us, that our venerable brother Peter Brown, a faithful servant in the mission in Antigua, being weakened by age and infirmities, had resigned his office on the 17th of January last, and will retire to Bethlehem in North America, to rest. Brother Watson is appointed to succeed him in the care of the mission at St. John's, and Brother Hofman will supply the place of Brother Watson at Gracehill. The last letters received are dated July 30th, and excite our praises and thanksgivings to our Lord for the blessing which he continues to lay upon his servants, and
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upon the congregations gathered from among the negroes there. They increase both in number and grace.

5. The Mission in St. Kitts is likewise in a flourishing state; and the Lord blesses the labor of his servants abundantly, so that their testimony penetrates into the hearts of the poor Heathen. The number of those who seek for pardon in the blood of Jesus, and deliverance from sin, increase greatly. The negroes formerly met in a room in the missionaries house, and now the new chapel* is found too small to contain the constant hearers. At the close of 1790, the congregation of baptized negroes had increased to upwards of 400; and the letters dated in February and April, mention a further increase, and that whole gangs of negroes come on Sundays to hear the Gospel. The grace of God our Savior prevails in all their meetings in a particular manner, and fills the hearts of his people with joy and peace.

6. In Jamaica the progress of our Mission is but slow; yet several of the Heathen have received the Gospel, turned to the Lord with their whole hearts, and been added, by baptism, to the church of Christ. The last letters from thence were dated May 23d, 1791.

7. In the three Danish islands, St. Thomas, St. Croix, and St. Jan, the want of rain, which has prevailed there about four years, has brought great misery upon the poor negroes, many of whom have died for want of the necessaries of life. This of course has had an influence on the congregations of believing negroes in all three islands; and the latest accounts received from them, dated in June and July 1791, contain many subjects for prayers and supplication to the Lord, who alone can strengthen his children and servants under their heavy trials, and grant relief to these afflicted islands. The European Brethren and Sisters, few excepted, were well in health; and the grace of our

* See page 17.

Savior comforts the poor negroes amidst their present tribulations. A great number of them have departed during this time of trial, out of a world of misery, to eternal rest and happiness, rejoicing in God their Savior.

8. By letters received from Captain Frazer, and Brother Schmidtman, on board the Harmony, bound for Labrador, dated July 13th, 15 leagues off Cape Farewell, and brought by a Greenlandman coming from Davis's Straits, we were informed that all on board were well. They hoped to reach Okkak in two or three days, having had a safe and speedy voyage hitherto.

9. On the contrary, the voyage of three of our Brethren to Tranquebar has been remarkably tedious, and attended with much danger. They left Copenhagen in the ship *Castell Dansborg*, Sept. 5th, 1790, but were driven about by contrary winds and storms, and obliged to enter different ports of the coast of Norway four times, which they did not effect without great danger. They at length left Norway the last time on December 2d, 1790; but the inclemency of the weather was such, that after having been driven to and fro, between the coast of Norway, Hettland, Faerol, and even once to the north coast of Iceland, they broke their rudder on the 6th of January last, and with great danger and difficulty ran into the harbour of Torshaven, in Faerol, to repair the vessel. The mate and two sailors, who were sent to find the entrance, were lost in the attempt; and the ship was detained there to the 31st of March. They afterwards received further damage, and were obliged to put into Lisbon on the 27th of April; from whence they were going to sail on May 14th, which is the date of their last letters. They beg the prayers of all our congregations, and are comforted in these trials by the presence of our Savior, and the peace of God reigning amongst them.

L E T T E R S

*Received by the Brethren's Society for the furtherance
of the Gospel, from the Missions settled on the Coast
of LABRADOR.*

I.

From OKKAK, dated August 26, 1791.

DEAR BRETHREN,

YOUR kind letter we received unexpectedly on the 10th of August, accompanied by a few lines from Captain Frazer, and Brother George Schmidtman; and on the 12th, had the pleasure to bid them, and their company, welcome amongst us. We returned our humble thanks to the Lord, both for his protection of the ship and company in her return to Europe last year, and in her present passage.

You will see by our Diary, that we stand much in need of the fervent prayers and support of our dear Brethren. The Enemy goeth about seeking to entangle the poor Esquimaux, who were formerly his willing slaves, but had left his cruel service, and to bring them back into the captivity of sin: and he has, alas! gained his point with some. But we know that our Lord Jesus Christ is mighty to save to the uttermost, and will surely protect all faithful souls among his people, whereas those who look back, or rely on their own strength, must necessarily fall again into sin; and it lasts frequently a long while before they feel its galling yoke, and return as poor prodigals. Some even, to our inexpressible grief, have died in a state of hardness.

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Soon after the departure of the ship last year, an epidemical disorder prevailed in this country, and both Esquimaux and Europeans were infected. Brother Frech was indeed extremely ill. It appeared like a violent cold in the head. Some of the Esquimaux immediately took the advice of the forcerers, and had to pay well for it, though they received no benefit whatever. We were grieved to see their folly and superstition.

They sinned also grievously in another instance: God having blessed them with a very rich supply of provisions in autumn, (for they caught two whales, and a great number of seals, so that they suffered no want in winter), they forgot to give thanks to the giver of all good gifts, but they grew wanton and wild. The Kivalek people built a snow-house to game and dance in; and being reproved for it, their answer was, "that as it was so difficult to catch whales, they would have a Katchè-game to allure them." However, it happened that some of their dancing women were taken ill, and one died, which frightened them so that they pulled the gaming-house down. Some few of the Okkak Esquimaux attended these heathenish sports, but they had told us before that they should leave us, and go to the south. Those that staid here had the more feasting in the families, by which their minds were dissipated, and the labor of the Holy Ghost, in their hearts, was hindered. We could, therefore, not consider them in a proper state of heart to become participants of the Lord's Supper, and only one sister, called Ketura, partook with us, for the first time, in July; and one who had been excluded, was re-admitted. Two children, of baptized Esquimaux, were baptized. A baptized woman, who was a candidate for the Lord's Supper, died in a distant island.

As to the meetings in our family, and with the Esquimaux, we remained in our usual regular course; though the latter
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did not attend as diligently as we could wish. However, we preached to them Jesus, and him crucified, in whom alone they might find help, and deliverance from sin and death. Several whales being caught on the coast, *viz.* one in Kanger-ludsoak, one in Nachvak, and two dead ones found by the people of Narbartok, and Saeglek, we had many visitors, from several parts, and took every opportunity of preaching the Gospel of Jesus Christ to them, beseeching them to be reconciled to God. We trust the Lord will cause his word to produce rich fruits. O how do we wish to see in this poor people an hunger and thirst after the word of life, and a desire to be redeemed from sin, and from the dominion of Satan, through the power and merits of Jesus our Savior.

The winter proved here extraordinarily severe, with great quantities of snow, so that we got little by shooting; yet we thank our Heavenly Father for supplying us with the needful fresh provisions. He not only granted us, upon the whole, health and spirits, but preserved amongst us brotherly love and concord; and his presence comforted our hearts.

We return you, dear Brethren, our sincerest thanks for the renewed supply of every thing necessary for our subsistence, and pray the Lord to bless and reward you, and all those friends and well-wishers to his cause, who enable you to continue your kind exertions in behalf of this poor nation. It is the work of God, and may you once rejoice with us in a plenteous harvest for Christ, as a reward for your faithful labor in his vineyard.

Brother Burghardt, and his wife, with the single brother Wolfe, and the single sister Rachel Stephan, are going to Nain; the latter two will be married there. Brother Schmidtman stays here, and Brother Turner comes hither

from Hopedale. We salute you, and all our brethren everywhere, in the presence of our Lord and Savior; and remain your faithful brethren, appointed to the care of the Mission in Okkak.

(Signed) JAMES RHODES,
CHRISTIAN FREDERIC BURGHARDT,
BENJAMIN GOTTLIEB KOHLMEISTER.

II.

From NAIN, dated Sept. 16, 1791.

DEAR BRETHREN,

AMONG the many undeserved favors we enjoy, through the grace and goodness of God our Savior, we may justly reckon this, that He protected the *Harmony* during the extraordinary and violent storms of last winter, and conducted her safe home, and back again to us. We thanked and praised Him, in fellowship, for this proof of his mercy. We return to you, dear brethren, our most unfeigned thanks, for all the necessities of life you have again kindly provided for us, and pray the Lord to bless you, and all who take a kind share in the concerns of this Mission, with a rich reward, according to his promise. We are well aware of the heavy expence the Missions in Labrador occasion to you, and trust that you will experience the gracious support, of our Heavenly Father.

We have had a year remarkable on many accounts May 29th, it pleased the Lord to take our sister Jane Elizabeth Morhardt home to eternal rest, rather unexpectedly. Soon after, an epidemical disease prevailed in this country.

Sister

Sister Rose was so ill that we were under apprehensions for her life; and much distressed on that account. But our merciful Lord, who comforted our hearts in a particular manner, by the feeling of his presence with us, during this heavy period, took pity upon us, and restored us all to health; so that now Brother Rose is the only one who complains of a weakness in his eyes. The weather was very severe; and in the months of May and June, a fog, with showers of rain, or snow, prevailed for four weeks. The ice, which generally begins to melt, and to leave our coast in June, remained immovable till July; so that it was not before the beginning of *August* that any boats could venture out to sea. We had but poor success in shooting, yet our Heavenly Father supplied us graciously with the needful fresh provisions; and when there was a scarcity, we found great help from the broth made of the portable Soup you kindly sent us, and for which we return you our special thanks.

But the poor Esquimaux have suffered much from hunger, both in distant places, and upon our land; and the latter were so deceived by the evil one, that many fell into sin and transgressions. Last winter, our people appeared in a very bad course; however, afterwards, we perceived a new awakening amongst them, and a desire to be made partakers of the happiness purchased for us by the death and merits of Jesus; so that though joy and grief over them, possess our minds alternately; and we most sincerely pray, that we may soon see them in a more steady course of grace; yet we have the most lively hope that He, who hath begun a good work in them, will perform it until the day of Jesus Christ.

We have been diligent in instructing the children; and see, with pleasure, that they have made good use of their new spelling and reading books, so that some of the bigger ones

ones can now read pretty well. We shall continue to do herein what is in our power, and trust that by the grace of our Savior, these attempts will tend in the rising generation to extirpate many heathenish and satanic superstitions; that thus Satan may lose his hold, and not overcome them so easily, as when they are instructed in his delusions from their infancy.

A great number of Esquimaux went this year to the South; and six boats have passed by our settlement, on their way thither, in which we counted above one hundred persons. From this neighbourhood one Heathen family went thither; but Nathanael and his family, consisting of three communicants, three baptized, and three unbaptized children, set off from hence. You will remember that he was excluded last year for having taken two wives. However, we treated him with much patience and forbearance, and endeavored to convince him of the error of his ways. We had also good hopes of him last winter, for he had put his second wife away, and lived here quietly. But, towards spring, he changed his mind, went and took her again, and is now going to the South. He assured us, at taking leave, that he should always love us, and remember our words, for we had spoken them out of love. It was a grief to us to see this poor straying sheep leave our place. He also wept, and promised not to forget Jesus, to whom we commended him, and his family, that they may once be among the saved on that great day.

To conclude, dear brethren, we will still mention, with praise to the Lord, that he has maintained the spirit of love and unity amongst us, and we pray Him to preserve this precious jewel unto us. The changes that have taken place here, are the following :

Brother

Brother Burghardt, and his wife, come hither from Okkak, and Brother Branagin removes from hence to Hopedale. Brother Morhardt, who is now a widower, returns to Europe, to bring his daughter Sophia into one of our schools. We have a great love for him, and wish much to see him return to us, and recommend him and his daughter particularly to your love and care. We salute you, dear brethren, in the bonds of love, and the fellowship of our Lord Jesus Christ, as your faithful brethren of the Mission in Nain.

(Signed) CHRISTIAN LEWIS ROSE,
ANDREW LEWIS MORHARDT,
CHRISTIAN GOTTLIEB PARCHWIZ.

III.

From HOPEDALE, dated Oct. 7, 1791.

DEAR BRETHREN,

YOUR kind Letter, dated June 6th, we received with much pleasure August 22d, and in reading it, felt your love and tenderness towards us, as expressed in it. We thanked God our Savior for having again graciously conducted the ship, and the company on board, over the ocean to Okkak, and, on the 30th of September, she arrived safe in our harbour with the Brethren Wolf and Branagin on board, who will reside here in future. Brother Turner and his wife go from hence to Okkak; and Brother Towle returns to Europe. We recommend him to the grace, guidance, and protection of our Lord, for his voyage,
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and future employ, and are thankful for the services he has done in the missions in Labrador. You will certainly receive him in love.—As for us, and our Esquimaux, the following short account will give you some previous information :

God our Savior has graciously supported and strengthened us from day to day, as humble dependents upon his mercy, so that we are filled with gratitude towards him on that account, though deeply sensible of our unworthiness. We had likewise more joy over the course of our baptized Esquimaux, and began a separate meeting with them on the 12th of November 1790. A new and general awakening among them appeared on this occasion, so that we can firmly believe, that the Lord heard their prayers, and forgave them their past sins and misbehavior. The life from God evident amongst them, enlivened and gave us new courage to be zealous in the work of the Lord ; and we pray Him to continue to prosper and bless our poor exertions. Satan, indeed, is still active, desiring to lead them from the happy track upon which they are, and to bewitch their minds by his wiles and cunning.

Last Autumn, four boats returned from the South, and staid over winter in Arvertok ; but as the people in that neighbourhood got but few seals, and consequently but little train oil, they suffered much by hunger and cold. At Marrovvick, where old Hopedale stood, three Europeans, belonging to Mr. Makko's people at Chateau-Bay, built an house. To this place most of the Esquimaux in our neighbourhood went in sledges to trade ; and it is said, that Mr. Makko, and an Englishman, called Kalligame by the Esquimaux, intend to settle in the bay of Kippokak, to fish for salmon. This place is about five or six leagues to the south of Hopedale.—The travelling of the Esquimaux to the

South has not ceased. Besides the six boats which spent the winter here, and in the North, three from hence, and two from the North, in all eleven, went to the South this season. Two boats came hither from the South, but returned soon. What the end of these roving will be, time will show. Even several of the baptized follow them, suffer damage in their souls, and forget the Lord Jesus, and his grace shewn unto them. He desireth not the death of a sinner, and invites them to come unto Him and live; but they will not. We represent to them the danger of their ways, and they are even, themselves, convinced of the hurtful consequences thereof; but the persuasions, and seductions of their countrymen, are too powerful for them to resist. Thus, dear Brethren, are we situated, and the Lord alone can help. Five or six families of Land-Indians have also spent the winter in Kippokak. They came from Arvertok, and told the Esquimaux, that they intended to pay us a visit. We should be glad to see them, but suppose that they have returned before now.

Our Brethren in Europe encourage us to continue our labors in Hopedale with new zeal and activity, and to work in this vineyard of the Lord with renewed faith and hope. We pray God our Savior, to grant us a chearful and willing spirit, and to support and strengthen our faith in Him. May he bless the testimony of His cross and atonement, and cause it to penetrate into the obdurate hearts of the Heathen. They have cost him his life and blood, and therefore He shall see in them of the travail of his soul, and be satisfied.— Last year, four children of baptized parents were baptized, and an adult person was added to the candidates for baptism. Two baptized women were admitted to the Lord's Supper; and one family, of five persons, obtained leave to live in the Settlement. There are three Esquimaux houses in Hope-

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dale,

dale, containing forty-seven persons; twenty-five baptized, and twenty-two unbaptized. In Arvertok, ninety-three people reside in three winter-houses: thus one hundred and forty persons live on our premises.—April 29th, Sister Turner was delivered of a daughter, called Sufanna Mary, in holy baptism; but she lived only twelve days. Sister Turner was afterwards taken very ill, but soon recovered. As to the rest of us, we are thankful to our Savior for the health we enjoy, which is a great blessing in this country, especially, as our supply of fresh provisions was this year but scanty. During the winter, we have been diligent in our Esquimaux school. The children got a number of Scripture texts and hymns by heart; and the printed school books, sent hither in 1790, have been of great use to them.

We thank you, dear Brethren, for the liberal supply of every thing needful sent again unto us; and we pray God our Savior, to reward and enable you to continue your kindness towards us. And we recommend ourselves, especially to your prayers, that He may bless this Mission, and prosper it to the glory of His grace, so that many poor Esquimaux may become the reward of His sufferings. We salute you all in the presence and fellowship of Jesus Christ, our common Savior, and remain your faithful Brethren in Hopedale.

(Signed)

JOHN LEWIS BECK,
SUEN ANDERSEN.

Extract

Extract of a Letter from the incorporated Society for propagating the Gospel among the Heathen, established by the Brethren in North America, to the Brethren's Society for the Furtherance of the Gospel among the Heathen.

DEAR BRETHREN,

Bethlehem, Oct. 1, 1791.

WE received your kind letter, dated Oct. 13, 1790, and read it with pleasure. We had chosen the 21st of August (this being the memorial day of the first Mission of the Brethren to the Heathen), for the annual meeting of our Society; but that day being Sunday, it was held on the 10th of September. Your letter was then communicated to the general meeting of the members of our society, who all rejoiced at your sentiments and declarations, respecting the intention and plan of our societies, namely, the conversion of the Heathen. We know how little we can do in that blessed work, but God knows our willingness, and that we count it a favor, when He is pleased to make a little use of our good-will and wishes, to serve his cause among the Gentiles; and how glad we are when we perceive but a glimmering, to foretell the day-break and rising of the Sun of Righteousness upon the benighted nations of this Western World.

Several Indian tribes show an inclination to leave their wild state, and to exchange it for a civilized life. Many of those with whom Brother David Zeisberger lived some years, among the Six Nations, are already settled in regular villages, under the British Government in Canada, and have teachers. Many saw the order, the prosperity and com-

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sorts of our Indian congregations, when they enjoyed but a few years rest in one place, and owned the folly of continuing in their old ways.

That our dear Indian Brethren have left their settlement at Pettquotting, and retreated under the wing of the British Government, to the other side of Detroit River, you have undoubtedly heard before now. It seems that Providence suffers them to wander as a cloud of witnesses, so that they may justly be compared to a moveable net, and to a leaven working in secret. Though it appears to be a hard and grievous case, that these poor Indian believers are driven about like hunted deer, yet we plainly see the wisdom of God in it; for wherever this small flock of Jesus resides, it causes a stir far and near, and many blind Heathen, moved by curiosity, enquire for the cause of their wandering, and their living in such a particular manner together, separated from their friends and relations, and even persecuted by them; and ask, why they abhor war and bloodshed. In answer to their questions, they hear the Gospel, and the doctrine of the God of love and peace, which does not easily leave their minds and memory; they take it with them, repeat it either in levity or seriousness to others, and the Spirit of God prepares thereby many, unknown to us, for conversion, of which we have had many joyful instances. When the great harvest of the Lord appears, we shall find that the sufferings of the firstlings of these Indian nations brought much fruit to God and the Lamb. Until that wished for period arrives, we will continue to water the seed sown with our prayers and tears. And, beloved brethren, let us be steadfast, immovable, always abounding in the work of the Lord; for we know that our labor is not in vain in the Lord, though the world may count it so.

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When the hoped-for peace with the Indian Nations is firmly settled, we may, perhaps, leave part of the Indian congregation under the British Government, in Upper Canada, and one part may return to form new posts, and shining lights among the Indian tribes, in peace with the United States; and both societies will have objects enough to extend their charity to. Pray with us to the Lord, that He may prepare many laborers to be sent into His harvest, in all parts. We thank you for the accounts of the Missions sent to us, and beg you to continue to favor us with them.

We commend ourselves, and all the members of our Society, and particularly the precious Mission among the North American Indians, to your love and prayers, and remain, by the grace of God, with much esteem,

Your brethren and fellow-servants in the Lord, &c.

(Signed) JOHN ETTWEIN, President.

HANS CHRISTIAN SCHWEINIZ, Treas.

JACOB VAN VLECK, Secretary.

Accounts from Suriname, in South America.

Extracted from a Letter received from Brother John Jacob Fisher, dated Hoop, on the River Corentyn, July 29, 1790.

A LETTER I lately received from the Brethren in Europe, besides affording me great joy and spiritual comfort, proved a new encouragement to me, to proceed in a work I had undertaken, in firm reliance upon the Lord's support, though under a due sense of my own insufficiency,

ficiency, I mean, the school of the Indian children. It might have appeared presumptuous in me, to venture to teach the children in a language I knew little or nothing of myself; for I had objections to learn the Arawack language during my stay in Paramaribo, lest I should contract an accent unintelligible to the Indians, and therefore postponed it till I came hither. However, I had not been here long, before I began the school, and as the children proceeded in learning their a, b, c, I also made some progress in speaking, and by the time that some of them had learned to read, I was able to explain to them what they were reading. I ascribe this to the mercy and goodness of God, who heard my prayers, and blessed my endeavors; so that I am now able to speak to the congregation, so as to be understood by all. But yet I am, by no means, master of the Arawack language. Much time and diligence is required to make a proficient in it; however, I trust, that if our Lord preserves my health and strength, He will enable me to make still further advances. Our school consists of twenty boys, and ten girls; four of the boys are not baptized. Three of the boys, and two girls, can read pretty well; fifteen are spelling, and ten learning the letters. Though they can seldom all attend, being obliged to seek their livelihood; yet, I apprehend, that some years hence, all of them may be able to read with ease. Since the parents have agreed to leave their children in the Settlement, when they go to the forest, twenty of them generally come to school, most of whom love their books. As to books, there are five manuscript Harmonies of the Four Gospels, and as many small Hymn-books, in the Arawack language, but these are not enough, and how to find time to copy them for other scholars, we know not at present. We have, therefore, agreed to request our Brethren, appointed to the

care

care of the Missions, to get a small spelling and reading book, and the Harmony of the four Gospels, printed in the Arawack language ; and we do this in the most pressing manner, seeing the great usefulness of having a sufficient number of books. We have also been induced to take the building of a school-house into consideration ; and both parents and children having promised to get the materials, and bring them to the spot without pay : we have resolved, if possible, to finish the building this year.

Since the date of our letter of July last year, when we were under the necessity of giving a painful account of the inward course of our Indian congregation, a change for the better, has taken place, and sometimes we hear declarations from them, which tend to comfort us, and strengthen our faith and hopes of future prosperity. Most of the deviations the baptized are guilty of, are owing to their intercourse with the Heathen, who spare no pains to seduce them to attend their parties of diversion, and, alas ! have obtained their aim with too many. Whenever such a feast is announced, a Missionary goes to see whether any of our people are there, and frequently, to his sorrow, finds some mixing with the Heathen.

We have, therefore, ever since the establishment of this Mission, endeavoured to prevail, at least, upon those who live in, or near Hoop, to settle on the premises. The continual prejudices of the Indians, that there is no ground in those parts fit for *Cassabi* plantations, induced us to examine into the state of the soil, that we might judge for ourselves. Indeed, upon taking a view of the country beyond the river Corentyn, we found much sand, and little good soil, yet enough for the present number of baptized Indians to plant *Cassabi*, sufficient for their own consumption. However, as we could hardly suppose that all our people would
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like that situation, I went to the Indian Chief, residing at the *Aulibiff* Creek, an elderly man, and having, according to custom, presenting him with a basket of oranges, and some bananas, asked him, Whether he would suffer the Christian Indians at Hoop to plant Cassabi in that neighbourhood? He immediately agreed, and pointing out a considerable tract of forest land, said, " This land God has given to me, as well as he gave that at Hoop to thee, and thus I am the rightful Lord. Now, as I have not created it, and thou canst use it, I freely deliver it over to thee, and thy people may come and clear it, the sooner the better." He then addressed the Indians, in my company, and expressed his satisfaction at their coming to plant there, in very kind terms; assuring them also, that no devil, or evil spirit haunted the track of land given to them. We intend, therefore, to propose this to our Indian brethren, who will soon meet together to the Great Sunday, (as they call the communion Sunday,) and hope, that they will agree to settle, and no more rove about with the Heathen tribes. We also got the Indian children to help us to plant two hundred banana plants, in regular rows, within our fence. They did not like the work at first, and required much entreaty to set about it, but, by and by, seeing the regular growth and usefulness of such a plantation, the parents were pleased, and begin to imitate us. We hope, that all these improvements will tend to extirpate their prejudices, which, though apparently innocent, cause them to rove, and frequently to enter with the Heathen upon their former wretched way of life. We have ground to hope, that God, our Savior, will bless His work, and shew mercy to this poor nation; and, meanwhile, trust to His grace, that our labors are not in vain. We commend ourselves to the prayers, and remembrance of all our brethren.

Accounts from Greenland.

1. New Herrnhuth. 2. Lichtenfels. 3. Lichtenau.

1. *Extract of a Letter from Brother Jelsper Brodersen, dated New Herrnhuth, July 6, 1790.*

WITH gratitude to our gracious Heavenly Father, we can inform you of our safe arrival in this place, having narrowly escaped shipwreck, near the Orkney islands. Our voyage lasted five weeks. Some hard gales were favourable in driving us swiftly forward. But the greatest of all mercies conferred upon us was this, that we felt the peace of God in our souls. He was in the midst of us, when we met in his name, and his comforts strengthened and enlivened our hearts, both by land and sea. We found our Greenland brethren all well, and have been diligent in visiting and conversing with all of them, since our arrival, to mutual satisfaction.

In the Report of the Missionaries at New Herrnhut, dated July 9, 1790, they add :

“ The situation of our Greenland congregation has been pretty much the same as last year. We have seen many instances of the patience and unwearied faithfulness of the good Shepherd, in following his lost sheep, many of whom He has again gathered unto his fold. Others, to our grief, have gone astray. Last winter, one hundred and sixty-nine Greenland brethren lived upon our land, and ninety-nine in Kangek, Karosuk and Kornok. Ten children of baptized parents were baptized, and eleven adults admitted to the Lord's Supper; five departed this life. In general, we can
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say, with thanks, that the grace of God has prevailed amongst us, and we have been preserved from harm, when visiting the different settlements of our dispersed people. In externals, our people have suffered some want, particularly at the Fiorde, or Graeder Bay. At New Herrnhut, we had a store of dried herrings, which maintained some poor widows and orphans on our land, who otherwise must have perished by famine, and was sufficient for them till the very intense cold abated, and seals could be caught."

2. *From the Report of the Missionaries at Lichtenfels*, we learn, that a greater number of Greenland brethren have spent the winter in that settlement, than in the foregoing year. They declared frequently, that to live together, as a congregation of believers, is more important and precious to them, than every other advantage. Some, who are still dispersed in other places, begin to see how much they lose, and desire to return to the congregation. They write, "We have had many days of grace and blessing, on which we could truly say, that the Lord was in the midst of His people. The last unbaptized Greenland, belonging to our settlement, has been lately baptized; so that now all living here, being three hundred and forty-eight souls, are baptized. Eleven children have been born, and baptized. Twelve adults admitted to the Lord's Supper; and seven have departed this life, one of whom was drowned at sea. We have not had much to suffer from famine; and when the weather grew milder, a great number of herrings and seals were caught, so that our store-house is pretty well filled."

Brother Broderfen adds, in a Letter, dated August 6, 1790.
 "The congregation at Lichtenfels is in a pleasing course. As soon as I landed, my heart was filled with joy; for almost the whole congregation had met together, having been
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present at the Lord's Supper, the foregoing day. Their inward happiness appeared in their countenances. When I entered the chapel, in the evening, I was overcome with gratitude to our Savior for what He has done in this place. The chapel was well filled, which, at this season, cannot always be expected; and it is evident, that the peace of God rules in the hearts of the people. May our Lord and Savior grant unto all of us, who are employed in this service, the needful grace and unction, that we may watch over his flock with faithfulness, and in a manner well pleasing unto him. Assist us, dear Brethren, by your prayers, that being rooted and established in faith and love to him, we may not love our lives to the death, but serve him with zeal and perseverance, and in his strength be enabled to overcome all the opposition of Satan, and the devices of the prince of darkness.

3. *From Lichtenau, the Missionaries write, dated Sept. 13, 1790,*

Our Lord and Savior has condescended to be with us, and to bless the testimony of his servants, concerning the great salvation, purchased for all men by His sufferings and death. He has also granted unto us brotherly love, and unanimity of heart. As to the Greenland congregation, we can say, that, amidst all defects and failings, there is much cause for joy and thanksgiving. In some, we wish to perceive more life from God, and a better knowledge of the inestimable value of that favor, to be a member of the church of Christ, and to live in fellowship with Him. We have, however, the satisfaction to see, that our exhortations are not fruitless, but make a good impression on their hearts. Between us and those who live dispersed, we have kept up a mutual intercourse as much as season and weather would permit.

permit. On Christmas-day, they were all here, and most of them at Easter. Eleven adults, and twelve infants, have been baptized; and thirteen adults were admitted to the Lord's Supper. At the close of last year, we counted twenty-three, who moved hither from amongst the Heathen; but this year, only a few have signified their intention to come and dwell within the sound of the Gospel. We omit no opportunity to preach the word of life to the Heathen, but they pay little attention to it at present. Every thing succeeds according to their wish; no distempers prevail amongst them, and but few have died lately. They have been, in most places, successful in fishing and hunting, and get a good price for their goods; in short, they know nothing of distress, and therefore think but little of the salvation of their souls. A baptized woman and man have left us, and, in some respects, we are not sorry to see the former quit the Settlement, for her conversation proved hurtful to others. Of the latter, we still have good hopes, and expect soon to see him return.

Our chapel is in a very ruinous state; the rain, or thaw, penetrating through the roof, which is only made of weather boarding, and almost flat. We must, therefore, entreat our brethren, to send us beams, boards, and rafters, with nails, &c. sufficient to make it more slanting, and substantial. The floor is clay, and much spoiled by the wet dropping from the roof. We wish also to be able to enlarge the building. We can do the carpenters work ourselves, if we are provided with materials. We commend ourselves, and the mission under our care, to your faithful remembrance and prayers, for its prosperity.

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*Extract of a Report made by Brother Neiz, at Sarepta, of his
Endeavors to preach the Gospel to the CALMUCKS*, in
ASIA.*

“ In April 1789, I visited some patients, and our conversation turned upon our regulations at Sarepta, concerning which they started many questions. This gave me an

* In 1764, the Empress of Russia issued an edict in favor of the Brethren, and signified a wish, that they might settle a colony on the banks of the river Wolga, and the Brethren, hoping that God would open a door for them to preach the Gospel to the Eastern Nations, especially to those Heathen inhabiting the confines of Russia and Tartary; resolved, at a general Synod held in 1764, to make a Settlement near Czarizin, about two thousand English miles from Petersburg, on the high road leading to Persia and the East Indies, by way of Astracan. This was accomplished in the year 1765, as may be seen in Cranz's History of the Brethren, p. 608, § 298, &c. and the Settlement was called Sarepta. They soon commenced an acquaintance with the Calmucks, who inhabit that vast extent of land on both sides the Wolga, and reaching as far as Chinese Tartary. Their Hordes, or Clans, each subject to a different Chan, or Prince, range, as is well known, with their numerous herds of camels, horses, black cattle, and sheep, from one steppe, or uninhabited plain abounding with grass, to the other. Soon after the building of Sarepta, a large horde of Calmucks crossed the Wolga, and pitched their camp upon the land given to the Brethren. They behaved with much civility towards them, seemed pleased at the establishment of this new colony, and diligently attended divine service at Sarepta, shewing even marks of great respect and attention. It proved particularly agreeable to them, that a skilful physician and surgeon came to Sarepta. Many Calmucks became his patients, and he, and other Brethren, obtained thereby, a knowledge of their manners, religion, and language. Two Brethren joined their horde, by their own invitation, and moved with them from one place to another; submitting to their manner of living; nor did the Lamas, or Chief Priests, seem averse to their preaching the Gospel among them. Since that time, frequent attempts of the same kind have been made, and a Calmuck girl, who staid at Sarepta, and gave evident proofs of her sincerity, and that she truly believed in the Lord Jesus Christ, was baptized, and departed this life rejoicing, being the first fruit gained of the Calmuck nation. She was called Mary Magdalene, in baptism.

opportunity

opportunity of describing to them the aim of our institutions, and of speaking, pretty fully, concerning the hope of our eternal salvation in Jesus Christ our Savior, at which they could not sufficiently express their astonishment. They enquired much about the maintenance of our widows and orphans. I asked them whether their priests made any provision for the poor, but they frankly owned, that no manner of care was taken of them, but they were entirely neglected, and even oppressed in various ways. I then gave the man account of the conversion and death of their late country-woman, Mary Magdalene, baptized by us, exhorting them earnestly to follow her example, that they also might become as happy as she was. I could plainly observe, that this account caused some emotion amongst them, for they owned their blindness and darkness of their own accord, and admired what they heard of a better state. In *May*, I had several conversations with an old Gellong, or Priest, who seemed an open-hearted and honest man, much the reverse of the rest of the Calmuck priests. At taking leave, I exhorted him not to forget what he had heard here, but to consider it as a divine truth of the last importance, both for the present, and for futurity. This he promised to do.—In *June*, I had a female patient under my care, and spoke much with her, and her husband, concerning the only way to everlasting life through Jesus Christ, the Son of God. They both promised not to forget my words. Once the poor woman wept, and owned, of her own accord, that she was a dark and miserable creature. In the same month, a Calmuck Prince was here, with a large retinue, and I watched every opportunity to put in a word concerning our Lord and Savior, especially among the sick.—*August* 13, A Princess arrived here, with a numerous retinue; but wherever she came, she caused disturbance, neither she, nor any of her attendants, being sober.

sober. Thus, there was no opportunity to preach the gospel.—In *October*, we used to have many Calmuck visitors, great parties passing through with camels, to purchase flour in Czarizin, but in this year, we had very few. It appeared even for some time, as if the Calmucks would quit this neighbourhood entirely. Relative to these commotions, we have learned the following particulars: When they were declared subjects of the Crown, after the death of their Prince *Zanden*, four years ago, and were made liable to the martial law, great discontent and disorder prevailed amongst them; for they were much dissatisfied with the judicial proceedings. They likewise suspected, that sooner, or later, they should be compelled to receive the Christian Religion, and to settle in fixed places, which they hate above all things. At last, there arose a general report, that an *Ukase*, or Edict, was already issued, that recruits should be raised from among them in the same manner as from the other nations of the empire. This measure, to which they had always been remarkably averse, completely determined them to forsake the country, and by deputies to request a reception with the *Woiskawoi* Cossacks. Their request being not immediately complied with, they declared, that they would not conform to the new Russian government, and if no redress was procured, would find means to get into the Cuban. Upon this declaration, their complaints were attended to by Government, and, agreeable to their request, they were put upon the same footing with the Don Cossacks. They may now chuse their own prince, regulate their own temporal and religious concerns, and rove about, as usual, as their convenience requires.

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The latest Accounts received from several Missions.

1. **L**ETTERS from Brother David Zeisberger, dated Fort Detroit, August 18, 1791, mention, that the Indian congregation had arrived at the place where they intend to stay for the present, on the 4th of May last. This place lies about eighteen miles from Detroit, in the English territory. The Government of Detroit has shewn them every kindness they could wish for; and on Good-Friday, the whole congregation, two hundred in number, was encamped nine miles from Pettquoting, on the Sandusky Bay, from whence they intended to cross over the lake in thirty canoes. Brother Zeisberger writes, that our Indians were very cheerful amidst these trying circumstances, nor was the least dissatisfaction, or lamentation, to be heard amongst them, but they were perfectly satisfied, willingly to forsake their houses and plantations, to seek for peace, and a free exercise of their religion, remote from war and bloodshed. A ship, hired for the Missionaries, by a Gentleman in Detroit, conveyed them, and the heavy baggage of the Indians, across the lake. All the Missionaries were well in health, and praised the Lord for the grace bestowed upon them and their congregations.

2. Brother Watson writes from Antigua, that the work of God flourishes greatly, and they wish to be assisted in enlarging the Negro-Church in *Gracehill*, which is by far too small for the constant hearers.

*Extract of a Letter from Brother G. C. Schneller, dated
St. Kitts, April 11, 1792.*

BY this first opportunity I send you an account of the dismal situation into which this island, and in particular the town of Basseterre, has been suddenly thrown.

Ever since Palm Sunday we had at times smart showers of rain. On Good Friday, after the fore-nobn's sermon, Brother Reichel was willing to go to the late General Burt's plantation, to have a meeting with the negroes there. At home our church was filled with negroes from the country, who were very attentive, and shed many tears during the prayer, with which the meeting was closed.

In the night a strong wind arose, with repeated violent gusts and flying showers of rain, which lasted till morning. Towards noon it rained much, and much water flowed down College Street. After two o'clock it began to lighten and thunder, the stream increased, so that it spread as far as our new wall, and the rain grew more violent about eight in the evening. Between nine and ten we heard much noise. I went into the garden, and heard distinctly the cries and shrieks of the poor negroes opposite to us; for the water came across Mr. L.'s cane-land, and went through the negro huts. I would gladly have gone to their assistance, but could not, for the current was very rapid, and the water higher than the walled part of our fence. I called upon the Lord to have mercy upon them, and now saw the negro houses carried away with their inhabitants. As I went to our burying ground, I perceived that 50 feet in length of the wall, from the corner below the gate, was washed away, the planks of the remaining part torn off, and the strong cedar posts bending towards the street. The ground within the wall was washed out to the depth of 5 or 6 feet. It was now between eleven and twelve at night, and I went in, to inform

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the Sisters how things appeared, and we all prayed to our heavenly Father to protect us in this distress. We soon felt comforted, and presently after the violent rain abated. There having been a dead calm during the rain, now a light breeze sprung up, and the floods abated. At six in the morning a few people, who had escaped the danger, came to our church to pray the Easter Litany. Having sung an hymn, we kneeled down, thanked our merciful Savior for having protected and preserved us, prayed for the island and its inhabitants, read the history of our Lord's resurrection, and then prayed the Litany in the church. We were afterwards informed of the great damage done by the flood in the town. On L.'s plantation two women, one a candidate for baptism, with two children were lost. A woman from W.'s estate, who had put up on L.'s for that night, with four children, her husband, and a blind woman, were all in the greatest danger. The children cried, "Dear Father, dear Savior, hear the cry of us poor children, and help us and our mother!" for they stood in the water. God heard their cries and preserved them. In College Street the torrent carried away all the fences, walls, and steps, and in some parts tore down the houses, some falling over their inhabitants, and some being carried away with them. The water broke also into the house of one of our communicants, Catharine Gillard, but took vent, and swept away two adjoining houses into the sea. In one of them was a communicant sister, Henrietta Bridgewater, with her son. The parish-house was broken down, the English church and the Methodist chapel filled with mud and water. Several houses were carried into the sea with all their furniture, and dashed in pieces; most of the merchants' cellars were filled with water, mud, and sand, and great quantities of provisions spoiled. A Mrs. F. with her house and family were carried into the sea. She cried out,

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"Lord have mercy, and help me." A Mulatto, hearing her cries, ventured out, and, swimming after her, caught her by her hair, and saved her, though she was almost dead. Her daughter's dead corpse swam by her side; her son was saved, but two of the inhabitants lost. One of our people, a Mulatto woman, said, "It is of my Savior's mercy, that my life is preserved;" for the flood swept away her neighbour's house, and left her's standing, though filled with water and mud, so that her goods were spoiled. The strongest walls were unable to withstand the vehemence of the main current, and the oldest inhabitants cannot remember so formidable and destructive an inundation, whereby so many lives were lost. In the forenoon Brother Reichel returned from his visit upon Burt's plantation after a very dangerous journey. Only in our church divine service could be performed, and but few attended both in the fore and afternoon.

We were thankful that we had so good a wall to defend our premises, otherwise we must have been overflowed, and both the house and church would have been in danger; for the floods used generally to break in at the corner of our burying ground. We have certainly sustained some damage, but nothing in comparison with the rest of the inhabitants: However we feel it much. We beg the kind assistance of our brethren and friends to repair what has been damaged, and doubt not in the least of their readiness to help us. In the town of Old Road some houses have been washed into the sea, and on the North side much injury has been done. You will undoubtedly join us in thanking our gracious Lord, that our dear negroes in the town have been so mercifully preserved; only Henrietta a communicant, and a candidate for baptism on L's, have lost their lives. Had poor Henrietta staid in her own house, she would have been safe, for that was left standing. We are, thank God, very well in health,

and recommend ourselves to your prayers and remembrance before the Lord,

G. C. SCHNELLER.

Extract of a Letter from Nazareth in Pennsylvania, containing an account of the visit paid to the Brethren there by some Indian Chiefs and Warriors on their way to Philadelphia.

MARCH 8, 1792, above fifty Indian chiefs and warriors, from the Six Nations, arrived at Nazareth with their minister, the Rev. Mr. Kirkland, their conductor, interpreter, and a few other white people. They were on their way to Philadelphia, being invited thither by the President and Congress of the United States. The Brethren bid them welcome, and desired them to consider themselves as being at home with their best friends.

As no Indians have been here for many years, their persons, dress, singular ornaments, language, and behavior, attracted the attention of all the inhabitants. Some of them were fancifully equipped. It being cold and snowy weather, they wore, in addition to their usual clothing, loose blankets thrown over their shoulders. A few of the chiefs had fine cloth coats with red hoods to draw over their heads; but most of them wore caps of skins. They seem proud of wearing ornaments of silver in their ears and nostrils, and lay a powder of a deep vermilion color very plentifully over their crowns, ears and temples, having well rubbed those parts with bear's or deer's grease to prevent its falling off. Their heads were adorned with feathers, and their faces painted with a variety of colors, by which they acquired a very singular, and almost hideous appearance. Several children

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ren were at first afraid to come near them ; but they were all so good-natured, and their behavior throughout was so friendly, that this shyness soon wore off. If the Indians meet with civil treatment, and can smoke their pipes at ease, they are perfectly happy and contented. Their wants are few, and easily supplied. When they came to our inn, their first care was to warm their apartments, to dry their blankets, and after supper they lay down quietly on the floor to sleep.

They had with them the usual accoutrements of Indian warriors ; viz. bows and arrows, tomahawks, and scalping-knives, but few guns. Their tomahawks or hatchets serve also occasionally for tobacco pipes, being ingeniously bored and fitted for that purpose ; and for every day they travel, they make a cut round the handle. They spoke different dialects or languages, being the leading men of several distinct tribes or nations. After taking a hearty breakfast of boiled beef and potatoes, during which (as well as at other times) they conducted themselves with the greatest regularity and decency, their minister, the Rev. Mr. Kirkland, gave out an hymn of praise to God in the Indian language, which they sung in a melodious manner, and with great devotion. Brother Reichel, minister of the congregation at Nazareth, having invited them to come to see the church, they marched thither in Indian file, one after the other. First they were conducted into a spacious room adjoining the chapel, and each of them presented with a pipe, an handful of tobacco, some apples, and a piece of gingerbread, all which pleased them much. Their attention was particularly drawn to some paintings of our Lord's sufferings hanging round the room, which their interpreter explained to them. After they had taken some refreshment, they entered the chapel. Being seated, the chorus played and sung, " Glory to God in the highest, peace on earth, good will towards men ;" and other pieces of

of sacred music, to which the Indians listened with apparent satisfaction. Then the congregation present sung some verses of praise and thanksgiving in English, which some of the Indians understood. After a short pause, a select company of them rose, and joined their minister in singing hymns in the same strain in the Indian language, among which was that beautiful hymn of Dr. Doddridge, "Jesus! I love thy charming name, &c."

I cannot express how delighted we were to behold an assembly of such different people, many of whose forefathers falsely maintained, that they were not descended from one first parent, now cordially united to praise their common God and Savior. It reminded me of that approaching blessed period, when every nation, kindred, tongue, and people, shall, with one accord, praise the Lamb that was slain, for ever and ever.

The singing being concluded, an elderly chief, named *Peter*, who is much respected among his countrymen, rose up, and addressed himself in a solemn manner, to the leading men of this town, and to all the inhabitants thereof. He first thanked that great Spirit who made and preserved all things, for having thus far brought them on their journey in peace. He then returned thanks in the name of his people, for the kind reception they had met with here, saying, "That they had not only been treated well, but as friends and brothers, and that they should not forget it." He declared, that it was a great pleasure to them to see our manners and religious worship, adding, that he believed we possessed the pure oracles of divine truth concerning the revelation of Jesus Christ in the world. He then desired us to pray for them to the great Spirit, who, as he believed, delighted to dwell in our town, that He would be pleased to grant them a safe journey. In the course of his long oration, (which was interpreted to us by Mr. Kirkland) he often uttered the
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name of Jesus, laying at the same time his hand with emotion on his breast. Brother Reichel then addressed him in return, and told him, that we were all very glad to see them, and to have an opportunity of showing them all the friendship in our power; that it was a particular pleasure to us to find, that so many of them had embraced the Gospel of our Lord Jesus Christ, and that we hoped they would abide in it. He then wished them peace and a good journey, adding, that our prayers would certainly attend them*, &c. Mr. Kirkland repeated these words in the Indian language, and *Peter* made a short reply, to which all the Indians signified their hearty assent by several guttural sounds in their language.

This chief *Peter* is of the Oneida tribe, and in high esteem among all the Six Nations. He is renowned for his wisdom, moderation, and retentive memory, and is a constant advocate for peace. He is said to be 76 years of age, though he appears to be very strong and healthy. On account of his piety, he is always called *Good Peter*. There is a certain dignity in his manner of delivery, which is very striking. He addressed us by the usual friendly appellation of *Brothers*. The Rev. Mr. Kirkland afterwards assured Brother Reichel, he was persuaded that *Peter* and many other of his Christian followers truly believed in Jesus, and would rather suffer death than deny the Gospel. After the speeches, several other anthems were performed, which evidently pleased the Indians much. They then got up to view the different musical instruments, and after satisfying their curiosity, returned quietly and gravely to their seats. During this time the venerable chief *Peter* rose; and with the utmost affability and good humour, shook hands with all the children, both boys and girls. The other Indians followed his example,

* The following Sunday a petition was inserted into the Church Litany in their behalf.

and good humour was visible in every countenance; they were particularly pleased to see boys from so many different states in the academy. This mark of true civility in the Indians was peculiarly gratifying to all of us, and upon the whole, the reciprocal friendship shown on this occasion, without any preconcerted formality, left a pleasing impression on old and young, that will not be easily erased.

The Indians were then led to see the whole town. As they passed the single Brethren's house, an hymn-tune was played upon the trumpets, and the single sisters received them in their meeting hall, singing hymns, and playing upon the harpsichord to their great satisfaction. After their return to the inn, they prepared to set off for Bethlehem, which they intended to reach that night. About one o'clock they left us in sledges, seemingly much pleased with every thing they had seen and heard. They came from a great distance, some having travelled 41 days before they reached this place. The oldest brethren here say, that they never remember to have seen so splendid and respectable an embassy of Indians. We cannot but add, that in their religious deportment, in the respect they pay to the aged, and in the general temperance and good order prevailing among them, they are an example to the white people who call themselves Christians. This company consisted of 50 Indians, viz. 29 Seneca, 6 Onondago, 3 Tuscarora, 2 Cajuga, 8 Oneida, and 2 Mahikander.

The latest Accounts received from different Missions.

1. **F**ROM *Suriname*, in South America, accounts were received of different dates, the latest being of Feb. 10, 1792. The course of the Mission among the native Indians seemed more hopeful, and the school for the children begun by Brother Fisher, (See p. 97,) is diligently attended, and

and much approved of by the parents. The Indians begin now to build cottages in the neighborhood of Hoop, and above 100 of them have settled near the dwelling of the Missionaries. All our European Brethren and Sisters there live in brotherly love and peace; and a new spirit of zeal and fervency animates their endeavors to promote the cause of our Lord Jesus Christ in that wild country. In Sommelsdyk much sickness has prevailed; and by letters dated Nov. 5th, 1791, we received the affecting news of the decease of our venerable Brother, Felix Gutherz, who superintended that Mission. He was a faithful servant of Jesus, and entered into the joy of his Lord, October 27th, 1791. Brother Buechner of Paramaribo has been appointed to supply his place. The Gospel has also found entrance upon a plantation, called Soelen, upon which the Missionaries preach every fortnight, the convenience of its situation affording an opportunity to many neighboring negroes to hear the word of reconciliation. In Paramaribo the church has of late been well attended, and 7 negroes have been baptized. The Brethren in Bambey, Hoop, and Sommelsdyk were all well at the beginning of February last.

2. The great distress mentioned, (p. 83,) to have taken place among the negroes in the three Danish islands, St. Thomas, St. Croix, and St. Jan, on account of an unusual drought, has been of late relieved by frequent rains and fruitful weather. During this time of affliction the Mission has had many difficulties to encounter; but God has maintained and supported his cause in all these islands. In our Danish and German congregations, a collection was made towards enabling the Missionaries to afford some small relief to the starving negroes; but this, though liberal, was by far not adequate to the wants of so many thousands. Notwithstanding all these difficulties the grace of God prevailed, and many a poor Heathen, amidst external want and misery,

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found the way to salvation by faith in Jesus Christ. From Easter 1790 to Easter 1791, above 240 negroes were baptized, and upwards of 200 were added to the communicants. January 21st, 1792, Brother John Christopher Auerbach, who had labored 25 years in that Mission with great zeal, faithfulness, and success, departed into the joy of his Lord. Several of the Missionaries have of late suffered in their health, but according to their last letters, dated March 20th, 1791, they were again restored. Two of them have paid a visit to the negroes in Tortola, some planters having expressed a wish that the Brethren might begin a Mission in that island.

3. Brother Jesper Broderfon mentions in a letter, dated New Herrnhut in Greenland, Aug. 12, 1791, that the Missionaries in Lichtenau and Lichtenfels have spent the last year in peace, rejoicing over the blessed effects of the power of Jesu's grace in the hearts of the Greenland Brethren and Sisters. In Lichtenau 19 adults and 17 children were baptized. There were also the most encouraging hopes of a renewal of life and grace in New Herrnhut. The letters from Lichtenau are dated in September and October 1791, and February 1792. The two last winters of 1791 and 1792 have been very severe and stormy, and our people were brought into great distress for want of provisions; but in their greatest necessity our heavenly Father graciously afforded them unexpected relief, the *Rieper*-birds coming in such numbers upon the coast, that the Greenlanders caught many hundreds of them in gins and traps. The Missionaries also did as much as lay in their power towards supplying them with the means of subsistence. The chapel in Lichtenau being not only too small but entirely out of repair, our brethren there found themselves under the necessity of bespeaking the frame-work necessary for a new one, larger and more durable than the former, and recommend this extraordinary and expensive undertaking to the active benevolence of their

Brethren

Brethren and Friends in Europe, not doubting in the least of their willingness in this instance also, to support the work of God in that country, especially as the harvest seems to increase. At the end of the year 1791, the congregations of believing Greenlanders consisted of the following numbers : New Herrnhut of 274 : Lichtenfels of 341 : Lichtenau of 342 : In all of 957 persons.

4. In Tranquebar on the coast of Coromandel, our Brethren have enjoyed rest and safety ever since their return from the town, whither they had taken refuge to avoid the inroads made by Tippoo Saib. (See p. 82.) They were much distressed concerning the fate of the three assistants they expect from Europe, (See p. 84.) who were not arrived when their last letters of Sep. 16th, 1791, left the coast. Several articles, expected by the same ship, are also much wanted by them. Provisions are extremely dear, and a long drought has occasioned a great failure in the crops. They recommend themselves to the prayers of all their Brethren every where, and though they enjoy the peace of our Savior, and live in brotherly love and concord at home, yet they are constantly looking for that blessed period when the word of atonement shall find entrance into the hearts of the benighted Heathen around them, and the reward of the travail of Christ's soul shall be gathered in from that part of the world also.

By letters received from Copenhagen, it appears that the ship *Castell Dansborg*, with the abovementioned three Brethren on board, had arrived safe in Bengal Dec. 3d, 1791, all well.

5. The worthy gentleman who promoted a Mission in the island of Tobago, has since the decease of our late Brother, John Montgomery, renewed his application for a successor, in which he is joined by other planters; and till a Mis-

tionary can be appointed, Brother Fritz of Barbadoes will visit that island.

6. In Barbadoes the Brethren's chapel is well filled with negroes every Sunday. Thirteen adults have been baptized, and ten added to the communicants in the course of last year.

7. In Jamaica the progress of the Gospel is slow. The disturbances upon the neighboring island of Domingo have not affected the state of the negroes in Jamaica, as was apprehended.

8. The congregation of believing Indians in North America having crossed Lake Erie, is now near the mouth of Detroit river, upon a piece of ground belonging to Colonel M'Kee: the Missionaries live in a few old houses about a mile asunder, and the Indians in cottages built of bark between these houses. After finishing the work in their plantations, they built a chapel, having till then had their daily worship in the open air. But as yet they know not where they shall settle, the warriors having sent them frequent challenges to go out to the war, by which they are greatly disturbed in their quiet and godly life. They feared that they would be compelled to quit the premises in Spring, and to seek another place of safety. The country is low and unhealthy, and many of the Indians, both adults and children, have departed this life. The Missionaries also have been attacked with various disorders, but were all restored. At the close of the year 1790, 212 Indian converts lived with them, being 28 more than at the beginning of that year. From the troubles attending the war, they did not expect much increase, but the Lord is with them, and grants them to grow in his knowledge and grace.

9. The accounts received from St. Kitt's are such, that all true lovers of Jesus Christ and his precious Gospel will rejoice with us, at the great grace prevailing in that Mission.

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The Missionaries live in peace and brotherly love, preaching the word and being indefatigably employed in visiting the negroes upon different plantations. The Lord blesses their labors and testimony; and the congregation at Basseterre consisted, at the end of the year 1791, of 624 souls, besides many new people who come to beg for baptism. The brethren have been invited to a plantation about 10 miles from Basseterre, where they have generally from 70 to 80 attentive hearers.

10. In Antigua the work of God continues to flourish and increase, and we have great reason to pray that the Lord of the harvest would himself prepare and send forth more laborers into this great harvest. At the close of the year 1791 the two congregations at St. John's and Gracehill consisted of upwards of 7400 souls, besides a great number of new people, who constantly attend public service. The number of Missionaries in both places was only five, four of whom are married. Brother Watson, who superintends the Mission, has been so ill, that his recovery was doubtful, and according to the last letters he was still very weak, and not able to exert himself much. Brother Towle arrived there May 12th.

The diaries and accounts received from this Mission contain many striking proofs of the operations of the Spirit of God in the hearts of the negroes, and how greatly they are supported in their various stations of servitude, by the grace of our Lord Jesus Christ filling, comforting, and enlivening their hearts. Many of them render thanks to God that He has suffered them to be brought into a state of outward misery, in which they have been made acquainted with the Gospel of Jesus Christ their Savior, and experienced the power of his precious blood to save them from the dominion of sin and Satan, tyrants far more cruel than the worst of human masters. Many have also the happiness to have humane and well-disposed masters, who treat them with a kind concern

for their temporal and spiritual welfare, and offer every assistance in their power to forward the cause of true religion amongst them.

Of the Mission to the Hottentots at the Cape of Good Hope.

IN the year 1736, our late venerable brother *George Schmidt*, who, for the Gospel's sake, had suffered imprisonment in Bohemia from the year 1728 to 1734, was sent by the Brethren to attempt to bring the Gospel to the Hottentots at the Cape of Good Hope. After being detained a whole year in Amsterdam, he at length obtained his wish, and, having landed at the Cape, July 9th, 1737, went several miles up the country among the Hottentots, erected a hut upon Serjeant's river, and cleared a spot of ground for a plantation.

The Hottentots soon gained such confidence towards him, that they sent their children to school on his plantation, and being incapable of learning their language, he taught them to read the Scriptures and to sing hymns in Low Dutch, instructing both them and their parents in the Christian religion, and keeping them to a regular employment. He also baptized seven persons, in whom he perceived a work of the Spirit of God, and a true desire to live conformably to the rule of Christ. The Mission then appeared in a flourishing state. A letter, which accompanied one of his diaries, and is dated Nov. 18, 1740, is worthy of insertion :

“DEAR AND RESPECTED BRETHREN,

“BY the inclosed, you will see what our Lord has hitherto done in this place. The people, who come to the morning and evening meetings, are those who tend the cattle, and have a mind to work. The school never lasts long, for these people

people do not love perseverance in application. I only hear what each has learnt, and explain the new lesson. Most of them are slow of comprehension, and I must frequently read one lesson over and over again, before they can repeat it; but this is not much to be wondered at, considering that they are still backward in understanding the Low Dutch language. I am very desirous that they should learn it, otherwise they cannot understand when I explain the Scriptures to them. The evening meeting never lasts longer than an hour, but is generally over in half or three quarters of an hour. Before they come to the morning prayer, they go and kneel down by themselves, praying from their hearts as well as they can. The men, women, and boys are divided each into two classes, and the girls are in one class. Each class prays together, both before and after the evening meeting. My whole congregation consists of 10 men, 10 women, 7 boys, and 5 girls. Fifteen of them can read the Testament.

“Ah, my dear and beloved Brethren and Sisters, remember me and my poor people! Let the incense of your prayers rise continually before the throne of the Majesty on high, that Jesus Christ may crown this his work with mercy and glory. To conclude: I recommend to your notice, that hitherto I stand alone without any assistant, and earnestly wish for one.

“May all that breathe praise the Lord. Hallelujah. I salute you most cordially in the bonds of love, as

“Your most unworthy Brother,
“G. SCHMIDT.”

The work continued by the blessing of God to increase; but Brother Schmidt met with so many impediments and difficulties, that he was obliged to return to Europe in 1744, in hopes of obtaining in Holland full liberty to return, and to continue his instructions of the Hottentots. But all the endeavors

deavors used both by him and other Brethren to revisit them, were in vain. By authentic accounts it appears, that the forsaken congregation kept together for some time, waiting for the return of their teacher.

In 1747, John Martin Schwaebler went thither to take care of the forsaken Hottentots; but no farther accounts were heard of him. Information was received of a remnant of the work in 1760, and some Brethren who were at the Cape on their passage from the East Indies in the year 1786, saw an Hottentot woman baptized by Brother Schmidt, who expressed a great desire for the renewal of the Mission. She had a Dutch Bible given to her by Brother Schmidt, which she valued above all things. These accounts of the remaining sparks of that fire of the Lord which once began to kindle amongst the despised Hottentots, and the earnest wish of many worthy friends of the cause of God, prevailed with the synod of the Brethren, met at Herrnhut in 1789, to renew their applications to the East-India Company in Holland for leave to send Missionaries to the Cape of Good Hope, which being granted, three Brethren have accepted a call to go as Missionaries to the Hottentots, and lately arrived in Holland for that purpose, where they are treated with much civility by some of the Directors of the Company, who endeavor to render their situation on board the ship as comfortable as possible. Thus the wish and desire of that worthy servant of Jesus, our late Brother George Schmidt, is fulfilled. He departed into the joy of his Lord a few years ago at Nisky in Upper Lusatia, where he spent the latter part of his life, being daily engaged in prayer for the prosperity of the kingdom of God on earth, and rejoicing at every prospect of its increase and glory.

Extract of a Diary of the Congregation of believing Indians in North America, then residing near the mouth of the river Detroit on the banks of Lake Erie, from August to the end of the year 1791.

AUGUST 17th. The Missionaries, David Zeisberger, Gottlob Sensenman, and Michael Jung, went on business to Detroit. Here they waited upon the Governor, who received them kindly. They had likewise an opportunity of giving a full account of the aim and views of the Brethren in settling in this country, and of their endeavouring to propagate the Gospel among the Heathen, to another magistrate. He agreed with them as to the propriety of removing the converted Indians to some place of safety, where they might dwell alone, and not mix with the white people, mentioning a district upon the Huron Straights, lying beyond the boundary of the land lately purchased, which might be bought of the Chipawas. The Missionaries begged, that the benefit of the act of parliament in favor of the Brethren might extend to them and their Indians, so as to exempt them from bearing arms, and secure to them liberty of conscience. He was convinced of the justice of this request, and expressed great regard for the Mission in general.

Aug. 21st. A party of warriors, going to the Miami, passed by in a boat, singing the war song. Soon after, two white people came hither (as they said) to buy horses. They were well known to Bill Henry's family, as belonging to the same gang of murderers, who massacred the Indians at Pittsburg and Gnaden-huetten in the year 1782. As soon as they perceived themselves discovered, they set off in haste.

Aug. 24th. After a discourse delivered upon those words: *I will give peace in the land, and ye shall lie down, and none shall make you afraid*, Lev. xxvi. 6, was the funeral of the late

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widow *Lydia*. A large company attended. She was baptized Dec. 26, 1766, at Friedens-huetten, and moved in 1772 to Gnaden-huetten on the Muskingum; where she was married to *Gabriel*, of the Mahikander tribe; and March 9, 1776, was admitted to the Lord's Supper. When, in 1782, the Indian congregation was dispersed, she fled to Gigeyunk, on the Miami, and after some time joined the believers again at New Salem, or Pettquotting. At first she appeared undetermined, as to her dwelling amongst them; but the power of Jesu's grace soon overcame all her scruples. She began to weep for pardon and peace, and was divinely assured of her being made accepted in Christ the beloved, to whom she devoted herself anew. Her husband, who had long ago forsaken her, returned likewise from the war, and upon his request obtained leave to live in the settlement with his wife. She received him again, but predicted that his good resolutions would not hold, which proved but too true. Upon our quitting New Salem last spring, her two sisters left the congregation, but she remained firm and faithful. Care was taken, that she might be provided with every thing necessary for her support in this place, for she was mostly confined to her bed, being now in a deep decline. August 13th, she received the sacrament on her bed. Her heart was filled with joy and gladness, and she could not find words sufficient to express her gratitude. On the 22d she sent for Brother Zeisberger and his wife, who had frequently visited her, and begged him to pray with her for the last time, adding, "I may perhaps be soon bereft of my senses, for I know that our Savior will now take me to himself." Many Indian Brethren and Sisters were present; and while Brother Zeisberger pronounced the blessing of the Lord over her, she folded her hands with the greatest devotion and composure, the peace of God sweetly pervading the whole assembly. At night an Indian Sister came to watch with her. Upon seeing her
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enter the house, she said, "Forgive me, my sister, for our love has sometimes been disturbed; I have sought and found pardon with our Savior; I love and forgive you, and beg of you to retain nothing against me, who am now departing in peace to him." She had scarce uttered these words when she fell happily asleep in Jesus.

On the 31st we were again alarmed by various reports and rumors of war. Though we ourselves have no concern in political affairs, yet our Indians are always disturbed and deranged thereby, and thus we feel much anxiety on these occasions. But this is not the only source of trouble connected with our dwelling here. Some of our white neighbors are not well affected towards us; and if any damage is done to their property, they never fail to lay the blame upon our people, though we are convinced of their innocence. A party of Indian stragglers and vagabonds having come over into our neighborhood, it frequently happens that cattle or pigs are destroyed by them. The Chippawas have also been detected shooting pigs, dragging them into their canoes and making off; and the wolves commit frequent depredations: but all this is charged upon our Indians. An evil-minded neighbor, more bitter than the rest, drove his cattle into their plantations, by which the corn and other produce was wholly destroyed. They complained accordingly, and it was pronounced to be a most flagrant act of injustice and cruelty, but no remedy could be procured. Thus they must suffer patiently, and wait for better times. In the course of last month several children were born and baptized. The daily meetings of the congregation were held in regular order, and blessed with the presence and peace of our Savior.

Sept. 7th. Ten Indians partook with us of the Holy Communion, for the first time in this place. Thus our blessed Savior, as the good Shepherd, gathers his dispersed flock, heals the sick, binds up the broken-hearted, and comforts all

that mourn. The Indian school is in a hopeful state; and Mr. D. of Detroit sends his two sons hither to school this winter.

Sept. 11. Brother Michael Jung preached in the forenoon; and in the afternoon, two adults were baptized into the death of Jesus. One of them was a white woman, who, when a child, was taken captive in war, and given to our Indian Sister, Theodore, before she came to us. She was called Anna Caritas—and the other, Henrietta. Both whites and blacks attended this solemn transaction. In the following days, Brother Senfeman was confined to his bed by illness.

Sept. 12. The Wiondats, who inhabit the western coast of our bay, sent a messenger hither with a piece of tobacco, painted red, to inform our Indians, that another American army was advancing into the Indian country, and that they should hold themselves in readiness to oppose the enemy. We returned no answer to this message. In these days, Samuel's Brother, a Nantikok Captain, visited us, and related how the deputies of the Indian tribes on the Miami, had spoken concerning the believing Indians. The deputies present were Wiondats, Chippawas, Ottawas, Putewoatemen, Mingoes, Delawares, and a chief of the Wāwachtamos. To these the well-known Mohawk, Joseph Brand, addressed the following speech: "Why should we compel the believing Indians to go to war? There are enough of us who delight in it, and what assistance would that poor handful of believers afford us? They have other business, of which we understand nothing. They have the word of God, and strive to live in conformity to its precepts. Do not disturb them; they have chosen the right way, and the best manner of living; yea, would to God that we all had the same object in view. They have sent to us from Pettquotting, begging to know, where they might sit down quietly, and worship God undisturbed; but to this

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“ day you have sent them no answer. Now, my friends, now
 “ is your time to consider the subject. Find a place for them,
 “ where they may have rest; but not among us. The time
 “ may come, when we shall be glad to take refuge to them,
 “ not knowing where to hide our own wives and children.—
 “ But if the believers have a place of safety, we may run to
 “ them for help; at least our wives and children may fly and
 “ settle in their neighborhood, and get corn from their
 “ plantations.” We cannot rightly discern, whether Joseph
 Brand is our friend, or not. He is a man of great power
 and influence among the Indians; and God raises up now
 and then a man, who is constrained to speak in behalf of his
 people, and to defend their cause. We have never omitted an
 opportunity of expressing our friendship towards the chiefs,
 and their people, but we find, that we have at present many
 enemies among the Delawares, who oppose all favorable
 resolutions concerning us. As to the Chippawas, Ottawas,
 and other tribes, they are indifferent about us, consider us as
 friends, and know no reason why they should hate us.

In the evening, was the funeral of a child, born August
 29th. This being the fifth child we have buried here, our
 Brethren and Sisters were addressed in a comfortable manner,
 admonished to look with resignation to God our Savior on
 these occasions, and to consider, that he loves the children
 more than the most affectionate parent; and when he takes
 them hence, receives them graciously into eternal safety.

In the night there arose a most tremendous storm. The
 waves of the lake roared like incessant peals of thunder, and
 we were anxiously concerned for the fate of two vessels which
 had yesterday sailed to Fort Erie. Our river fell five feet
 during the storm.

Sept. 17. Wiegund, a Delaware counsellor, was brought
 hither sick, from the Miami, where, according to his ac-
 count, a great mortality prevails among the Indians. He
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staid here several days, and was continually visited by the Indian Brethren, especially by Abraham, who preached Jesus to him as the propitiation for our sins. Having recovered a little, he went to his own home, and died soon after. On the 18th, we thanked our Savior for Brother Sensenman's recovery, his disorder having for some time appeared dangerous. On the 21st, the Indian assistants were commissioned to send away some strange Indians, who have been loitering about the premises for some weeks, and last night had a drunken frolic upon the beach. The assistants showed great firmness, and prevailed upon them all to quit the place. An old woman, in their company, endeavored to take a young baptized girl with her; but the latter hid herself so long in the Missionary's house, till the party was out of sight. On the 24th, the corpse of the Indian Brother *William* was interred. As a young man, he was much in company with Sir William Johnson, whom he served as interpreter, and thereby got much honor among the Indians. In 1770, both he and his wife joined the congregation at Friedens-huetten, and he resolved immediately to spend his life with the believers, renouncing the world, the Indian councils, and the affairs of the chiefs. To this determination he kept to the end of his life. He was baptized September 6th, 1771, by Brother Schmick, at Friedens-huetten, and December 1st admitted to the Lord's Supper. In 1772, he removed to Schoenbrun, on the river Muskingum, proved remarkably useful in translating portions of Scripture, hymns, &c. and was appointed an assistant. In preaching the gospel to the Indians, he could express himself in a manner well suited to their capacities and peculiar turn of thought; so that his words entered their hearts, and by the blessing of God brought many of them to a sense of their lost estate without a Savior. He was beloved and respected by all his countrymen, and his brethren valued him as a most exemplary

emplary lover and follower of Jesus. The last service he rendered to the congregation, was by returning the hatchet, sent to summon our Indians to war. He executed this commission with such address and good success, that our town remained unmolested for a long time, but returned so weak, that he was hardly able to give a full account of his expedition. He then visited Samuel, who was likewise ill, and addressed him thus: "Neither of us knows, which of us will go first home to our Savior. If you go before me, I will promise you to remain faithful to him unto death; and if I go first, you will do the same, that we may meet each other again before the throne of the Lamb." When confined to his bed, he shewed the greatest resignation, as a truly pardoned and believing child of God. To Brother Senfeman he gave an account of his whole course of life, expressing the most fervent gratitude for the mercy and love of his Lord and Savior Jesus Christ, in calling him from darkness unto light, and saving his poor soul from destruction.

Sept. 25. We received letters from Bethlehem, dated in July, by way of Montreal. On the 30th, a party of warriors passed through our town, and took a baptized boy with them, before we could interfere for his relief. October 2d we had a visit from Colonel M^cK. who arrived with a vessel from Detroit. We informed him, that though we would patiently spend the winter in this place, we wished much to move in spring, being convinced that we could not live quietly among the white people. We likewise related how our people had been falsely accused, their plantations ruined, &c. He said he had heard such accusations, but always endeavored to refute them. As to our removal, he kindly promised, that it should be taken into immediate consideration.

Oct. 5. Many of our people went into the settlement, about 15 or 20 miles off, to assist the people there to gather in their crops of Indian corn. In the following days, the

the Missionaries repaired their houses, and secured them as much as possible against the severity of the winter.

Oct. 11. Brother Zeisberger delivered a discourse upon the word of the day, *When they were but few, even a few and strangers; and when they went from nation to nation, and from one kingdom to another people, he suffered no man to do them wrong*, 1 Chron. 16. 19, 20, 21. He observed this to be verified in the past and present state of our Indian congregation, and called upon the Indian Brethren and Sisters to thank and praise the Lord, who had led them safely through numberless difficulties, preserving them from harm, and granting them rich pasture in his precious word and merits. On the 25th, some of our Indians began to build their winter houses. They likewise made provision for the widows and orphans, as we expect severe weather in this climate. On the 28th, we heard that an American army was marching into the Indian country, having cannon with them.

Nov. 3. Our venerable Brother Abraham, an old and faithful assistant in the Indian congregation, departed happily into the joy of his Lord. He had heard the gospel preached by Brother Zeisberger, about the year 1763, in Machwihilusing; and upon the return of the Indian congregation from the barracks at Philadelphia in 1765, joined the believers at Friedens-huetten, on the Susquehannah, where he was baptized. The grace of our Lord Jesus Christ prevailed so as to deliver him from all attachment to his former heathenish habits and superstition; he devoted himself with soul and body to his Savior, shewed forth his praises in all his life and conversation, and remained faithful unto the end. Having formerly been the greatest drinker and fighter in the country, the change wrought in him after his baptism was truly astonishing; for he had put off the old man with all his deeds, and put on the new man, which, after God, is created in righteousness and true holiness. In 1768, he was appointed

pointed to accompany the Brethren David Zeisberger and Gottlob Sensenman to the Ohio, to settle a Mission; and there, amidst opposition and persecution, he boldly and freely preached Christ, as the only Savior of men. He frequently concluded his discourses in the following manner: "Now, my friends, I am glad to have had this opportunity, to inform you, how you may be happy here, and to all eternity. I can assert, from my own experience, that what I have said is truth, and though you should not believe me now, yet a time will come, when you will believe and say, Our friend spoke the truth, but we would not believe him: I have told you already what will be the dreadful lot of those who will not receive the gospel. You have now no excuse; and cannot say, We have visited the believers, but they have told us nothing of what they knew." Being appointed warden of the congregation, he exerted himself successfully for the preservation of good order by day and night. He was rather severe in his treatment of disorderly people, but shewed the most compassionate and loving disposition towards poor repenting sinners. In 1782, he was the first who joined the captive Missionaries. About a fortnight ago, he partook with the congregation of the Lord's Supper in the chapel, but soon after was seized with a cough, and immediately declared his readiness to depart and be with Christ, spending his time in communion and converse with him. We mourn over his loss, but thank the Lord, who graciously granted unto us such a faithful and useful assistant in our labor among the Indians. In the following days, we heard various reports concerning an engagement between the Indians and Americans; in which the latter were said to have been completely routed. This account was confirmed on the 15th, by a vessel coming express from Fort Erie. May God in mercy put a stop to the effusion of human blood, and protect us in these evil days! On the 19th, a party of warriors, who

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had

had been present at the last engagement, came hither from the Miami, and gave a more circumstantial account of the above-mentioned catastrophe. On the 20th, Brother Zeifberger baptized a sick lad, of about eight years old, calling him *Benjamin*. His parents had been at the Miami, for some time on business, but the boy continually begged them to return home, saying, "I will not die among the savages; I desire to be washed from my sins in the blood of Christ, and to be baptized; perhaps our Savior will pity me, and take me to himself. And you, my dear mother, you stand likewise in need of his pardon and peace, that when you die, we may meet each other again in his presence." His mother, who had for some time past been wavering and unhappy, was so affected by this speech, that she wept day and night, not resting till she had found peace with Jesus, and the assurance of the forgiveness of her sins.

Dec. 1. We had the joy to receive from Bethlehem a parcel of letters, and the text-books for 1792. The letters were dated in September. We were visited by Capt. E. and an American Lieutenant, who had been taken prisoner in the late battle. The 6th, many of our Indians went into the woods to hunt, at least to procure a sufficient number of skins to make snow-shoes. There is but little game in these parts, but the settlers have given our Indians so much work, that they have been enabled to earn a livelihood. On the 13th, some German and English settlers came hither from the east side of the lake, and attended the meetings of the congregation. They were overtaken by a storm, and lost their boat in the ice. On the 18th, was the funeral of the widow *Gertrude*. She came from Gekelemukpechuenk, and joined the believers in Languntoutenuenck, having secretly left her relations and friends, from an eager desire to find rest for her soul. After her baptism in 1771, she could not rightly find her way as a poor needy sinner to the Savior, and was
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for some time uneasy in her mind. But at length the good Shepherd found this his straying sheep, and made her a joyful partaker of true rest and peace. A treacherous attempt was soon after made by a counsellor at Gekelemukpechuenk, to force her to leave the believers, but in vain. Having been admitted to the Lord's Supper, she approved herself a steady, humble follower of Jesus, and was much respected by all the Indians. After the dispersion of the congregation, in 1782, she was detained, for a considerable time, among her heathen relations; but at length got off, and being readmitted to the congregation, proceeded again in her former quiet and edifying course. She was never satisfied with the mere name and form of christianity, but desired, at all times, to have an uninterrupted communion with her Savior in her heart. Being weak, she was brought hither in the same vessel which conveyed the Missionaries, for which she expressed great gratitude. At the last communion, she was lively, and seemingly well in health, but soon after began to complain. Her sick-bed was a tent of peace, and her departure that of a true believer, rejoicing to meet the Lord Jesus, and to be with him for ever. On the 19th, we had a conference with the Indian assistants, and added two married couple to their number, viz. Ignatius and Christina, Peter and Magdalene. This company consists now of seven Brethren and six Sisters. The celebration of the festival of the nativity of our blessed Savior, was attended with a spirit of joy and consolation. Our Indian Brethren and Sisters were truly joyful in the Lord, singing praises unto him with heart and lips. The children were particularly cheerful, and, we trust, received an abiding impression of the great love of God to mankind, in sending his only begotten Son into the world to save us. We concluded the year 1791 with humble prayer, conscious of our wants and failings, but also with praise and thanksgiving, and with that full and comfortable

assurance that our God and Savior hears our prayers, forgives our trespasses, cleansing us by his blood from all unrighteousness; and abides our shield and rock now, henceforth; and for evermore. Of the remarkable occurrences and instances of the Lord's goodness towards us during the year past, we will remark the following:

After much alarm, on account of the approaching Indian war, finding no protection in the Indian country, we were obliged to leave New Salem, near Pettquotting, on the 14th of April last, after a peaceful residence of four years, and arrived here May 4th. Our safe arrival we ascribe alone to the mercy and preservation of God; for we were in frequent danger of falling into the hands of the Chippawa warriors, who were marching in large parties to the place of rendezvous. Soon after this, we suffered much anxiety from the conduct of the heathen Indians, who sent us an hatchet and war-belt, summoning our people to go to war, which had never been done before. Whoever knows the disposition of the North-American Indians, will join with us in praising God, for having averted the harm that might have ensued: For a war-belt either fills their minds with the utmost terror and consternation, or spreads a general spirit of fury and murder amongst them. The first message of this kind caused no small disturbance among our people. Some of the baptized, but more of the unbaptized, who had leave to live here, left us, to seek their fortune elsewhere. The second message made but little impression, and the threats of the heathen came to nought. As to those few baptized, who left us, we most lamented the fate of their children, some of whom were hopeful plants, and gave us much more pleasure than their half-hearted parents. Had we staid in Pettquotting, we should have been overwhelmed in the miseries of the war; but here God has given us rest. We have had our daily worship, undisturbed, and attended by
Indians,

Indians, Negroes, and Europeans. The word of the cross has proved its divine power in subduing and changing the heart of man, of which we have again this year seen several instances to our great encouragement. Five adults and twelve children have been baptized by us. Sixteen persons departed this life, eleven of whom were children. There are at present 150 Indians living with us, whom, with ourselves, we commend to the grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, and entreat all our Brethren and friends every where to join in prayer and supplications to God for us and our people.

1792.

JANUARY 1st. Brother Edward preached in the forenoon. After the sermon Brother Senfeman delivered a discourse to the baptized. Brother Zeisberger had been ailing for this week past, but recovered on the 3d. We had a conference to-day with our Indian assistants, chiefly to explore their sentiments concerning our removal from hence next spring. As to living in the Indian country, we found them not much inclined to trust any more to the declarations or protection of the chiefs, but to turn for help to the English government. They represented, that whatever the promises of the chiefs might be, they should have no peace in the Indian country, but be either kept in continual alarm during the war, or called upon to join or aid the warriors. But that this would not be so much the case if they resided in the English dominions; at least no violence could be committed against them by the Indians, as being under the protection of so powerful a nation. We then resolved to lay the matter before the agent, Col. M^cK. and to follow his advice.

On the 4th we received a disagreeable account from the Ohio, where the Indians were said to have again murdered forty whites.

whites: further, that two Delawares had been killed and scalped by the Chikafaws. Of the latter tribe, twenty warriors had joined the American army. These were mostly killed, and two taken prisoners, one of whom was brought to Detroit, to undergo the fiery torture, but was redeemed by the governor. Now the Indians are afraid of a war between the Delawares and Chikafaws. The 6th, being Epiphany, we celebrated as a day of praise and thanksgiving, that the Lord had revealed his gospel and grace unto the Heathen, and all our meetings were blessed with a powerful and comfortable sensation of the presence of Jesus, the blessed Savior of the world. Brother Zeisberger having delivered a powerful and awakening discourse upon the words—*Prepared before the face of all people, a light to enlighten the Gentiles, and the glory of thy people Israel*, Luke, ii. 31, 32; two adults and one child were baptized. In the afternoon the history of the wise-men from the East was read and explained to the Indians. The cold was very intense, and on the 7th in the morning the Lake was frozen over as far as the eye could reach.

On the 8th an Indian couple were married. The 9th we had a friendly visit from the judge, Mr. P. with whom we conversed much concerning our departure from this place, informing him of our propositions, viz. That the English government might permit us to dwell within the borders of their territory, which would not injure, but rather promote their interest, as it would tend to improve and cultivate the land; that we did not wish to claim such land as our own property, but as soon as the war should cease, would return it to them; that indeed a promise had been made to grant us land to settle, and letters sent to Quebec upon this subject, but no answer having arrived, that we thought the above plan the most eligible. He advised us to send these propositions in writing to the agent, Col. M^rK. who would forward them

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to the board. He likewise informed us of the new arrangement made in the government of Canada.

On the 10th several Indians arrived from the Miami, who informed us of the death of our baptized Indian, Betty; and that a great number of Indians intend to retire from thence into these parts, fearing a general war of the nations.

On the 14th we had a most refreshing participation of the Holy Sacrament. The peace and presence of our blessed Savior strengthened and comforted our hearts; and the declarations of our Indians concerning it, were most pleasing and edifying. The following day a Shawanose arrived, and delivered a piece of tobacco, painted with vermillion, to our Indians, accompanied by a speech to the following effect: "That they should rise and go to the Miami, where all the Indians were assembled to undertake an expedition against the Americans; and that they should not presume to think that they would be suffered always to remain quiet, and silently to see others going to war for them." This message was sent by a captain of the Shawanose, who had lately been at Detroit; but the messenger did not stay for an answer. The minds of the Indians are at present filled with nothing but war and rapine.

Jan. 17th, we had a consultation with our Indian assistants, to endeavor to find out the cause of our being now more troubled with these messages than formerly, and to contrive some method of preventing their being sent in future. First we thought to send a message to Captain Pipe, to request his assistance; but Pipe cannot avail much against the enemies of the Gospel. It is an old custom among the Indians, that no Indian but a captain or chief may receive a message of this nature. According to rule, therefore, we are not bound to attend to them; but as the Heathen consider our Indian assistants as the chiefs of the congregation, we must submit, to avoid disagreeable explanations. As to the cause
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of our present troubles, we found it to be nothing less, than a resolution taken by the chiefs and council, before the present war, to plague and teaze the believing Indians at Pettquotting, till they should join the warriors; threatening, in case of a refusal, to remove the Missionaries, and to serve the Indians no better than on the Muskingum*; or force them to return to heathenism. Pipe and another counsellor, commonly called the Great Cat, opposed this determination. Pipe said, that he had already sinned too much against the believing Indians, and would not add to his crimes by voting with them. But yet they have not given it up, and even since our removal hither, sent us a message from Gigejunk to the same purpose, and the assistant Thomas assured us, that he believed nothing could quell their rage, but the authority of the English government. We see more clearly than ever, that the wisdom and providence of God, who is the protector of his sheep even among wolves, directed our steps hither upon British ground, for we intended to ask those very people for protection, who had resolved to devour us, as soon as an opportunity should offer. Their chief aim is to re-establish heathenism, and to destroy the work of God among the Indians; but they surely will be vanquished. They know not with whom they have to do; they fight against the man Christ Jesus, the Lord of Zabaoth, the Almighty and Everlasting God. If they can first conquer him, then indeed we may soon be annihilated. Our Indian assistants now resolved to have no more any intercourse with the chiefs and their councils, but to leave all those affairs to God, and to trust alone to him, in which we joined them most gladly.

On the 29th an Indian couple were married, viz. Joseph and Beata.

The last days of this month were very boisterous, and the

* See the Note, p. 29.

storm drove the snow off the ice on the lake, with great violence, upon the shore.

Feb. 15th, we heard that another army was marching out of the States into the Indian country. We commit ourselves, under these circumstances, to the care and protection of our gracious Heavenly Father. He knows best what is good for us. Had the Indians lost the day in the last engagement, we should doubtless have suffered for it; for they would have been still more enraged at our people for not assisting them, But now they have made a good booty, and have divided the spoil; and we are glad to be exempt both from fighting and dividing with them.

On the 21st the assistants had a conference to consult about means to provide for two boys, orphans, whom they placed in families.

The agent having arrived in Detroit, the Missionaries Zeisberger and Senfeman waited upon him, to ask his advice respecting the propositions laid before him. He agreed willingly to all of them, and advised us to go to Retrench River, and to choose a spot of ground in whatever part we pleased, adding, that he would care for the rest, and endeavor to ensure peace and safety to our people. All who have been there, agree, that about that river the land is better than anywhere else in these parts, being dry, hilly, and furnished with limestone. On the 28th, Samuel and Ignatius, with four young Indian Brethren, went to take a view of it, and to fix on a spot, fit for a settlement of Christian Indians.

At the conference of the Indian assistants, they spoke with Moses and his wife, who had both left the congregation two years ago, married among the Heathen, and now returned to beg for readmission. They were permitted to live here upon trial, and exhorted to return unto the Shepherd and Bishop of their Souls with their whole hearts.

March 1st. The Indian Brethren, who lately set out for

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Retrench River, returned. Having passed Detroit, they met with an express coming from Montreal, who informed them, that by letters he had to the governor and agent at Detroit, he was certain that some land on Retrench River had been appointed to be given to our Indians for a settlement. Our brethren, hearing that the snow lay very deep in those parts, and not being provided with snow-shoes, returned. We heard likewise that the Monty Indians, some of whom had been here on a visit last summer, had fixed upon a district about a day's journey from their town on Retrench River, which they would give to the believing Indians. These people came from Niagara, and settled there some years ago. Many of them express a desire to join our congregation. Moses and his wife, and a widow with her two daughters, came from that place. The widow was here a year ago, but then would neither come to the meetings, nor hear a word of our Savior, saying, that he might do good to the white people, but not to the Indians; that she would continue to believe in the great stag, from whom she expected more benefit, &c. Now she wishes not only to hear, but to have grace to believe.

March 3d. The snow and ice began to melt fast, and most of our people went to their sugar-huts.

On the 4th, Brother Zeisberger preached with power on the subject of sanctification, shewing that all sanctification in soul and body must be derived from the healing and cleansing power of the blood of Jesus.

On the 6th we received a visit from the above-mentioned express from Montreal, who informed us that he had spoken with the governor concerning us. The latter enquired how we had fared during the late war, observing, he had heard that we had suffered much, and been driven from one place to the other; and that it was therefore but just, that the believing Indians should have land given them, &c.

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On the 11th our Indian Brethren and Sisters returned from their sugar-huts, to spend Sunday with us. Brother Senselman preached upon the words, "Blessed are they which hear the word of God and keep it." The Indians returned on Monday, and Brother Senselman went to Detroit, where he consulted with the agent and Judge P. concerning our removal to Retrench River, desiring the agent to treat about it with the Chippawas living in that neighborhood. This the agent kindly promised to do, and informed him further, that, by letters he had received, it appeared that every thing would be done to ensure safety to our Indians, and a piece of land be given to us for a settlement. Brother Senselman reported these good news to the Indian congregation on the 18th, adding, that we thought of leaving this place directly after Easter.

On the 25th we thanked and praised God our Savior for his great humiliation in cloathing himself in our flesh and blood, that he might procure everlasting redemption for us poor sinners by his innocent suffering and death.

On the 30th several captains and other officers came hither from Detroit on a visit. All our Indians returned home on the 31st, the Sisters from the sugar-huts, and the Brethren from making canoes, to celebrate the Passion Week and Easter with us.

April 1st. Brother Senselman preached upon our blessed Lord's entrance into Jerusalem, there to die for the sins of the whole world. After the sermon Brother Zeisberger addressed the communicants, observing, that as the Communion on Maundy Thursday next, would be the last we should celebrate in this place, he most fervently wished that it might prove a true strengthening to their faith and refreshing of their souls, through the power of the sacred body and blood of our Lord Jesus Christ. To-day a Wiondat sent to inform us, that his life here would soon be at an end; he therefore

begged that some Brethren might visit him, or if they could not come, that they might pray to God to have mercy upon him and take him to himself. Upon this Samuel and some more Indian Brethren crossed the bay, spent the night with him, and spoke to him of the great love of our Savior to poor sinners. The poor Wiondat was so much comforted by the precious gospel, that he seemed quite enlivened, and conversed with them the whole night concerning his soul's salvation. On the following day, he much regretted that he could not go with them, adding, that he must come and die among the believers, either on the journey, or in the new settlement. His mother and brother promised to convey him to us. The following days were truly festival days to all our hearts; three Indian Brethren and one Sister partook for the first time of the Lord's Supper on Maundy Thursday. We cannot express in words, what our hungry and thirsty souls enjoyed at this blessed repast. The presence of our once crucified Savior filled our hearts with joy and gladness, and we devoted ourselves anew to him as the just reward of his sufferings. A Brother, who had lately grievously sinned against the congregation, and though not publicly excluded, yet had kept at a distance, could stay no longer, but came weeping, and begging the Brethren to have pity upon him, to forgive, and readmit him to their fellowship. This was done first by the assistants, and then by all the Brethren, by which his poor disconsolate mind was greatly comforted. On Easter-Sunday we prayed the Easter litany in our Chapel early in the morning, and in the forenoon Brother Senseman preached upon the glorious resurrection of our Lord to an attentive auditory.

On the 9th Brother Edward went to Detroit, and returned with one of the King's ships from the Commodore, which is destined for our use on the voyage. We then informed our people of our intention to leave this place in three days.

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The above-mentioned sick Wiondat was conveyed hither, and at his earnest request, obtained leave to go with us. At the eve of this new pilgrimage, we beg the prayers of all our Brethren and friends every-where, and trust to the Lord, that he will bring us safely to the desired haven.

Account of Brother Samuel Watſon's viſit to the iſland of Montſerrat, in the Weſt Indies.

N. B. The occaſion of this viſit was as follows: Brother James Cruikſhank, at Bethlehem, having inherited a piece of land in Montſerrat, he devoted it to the benefit of the Miſſions, and ſent Brother Watſon a letter of attorney, to take poſſeſſion of the ſame for the preſent.

NOVEMBER 7th, 1790, I went from Gracehill, in Antigua, to St. John's, and about eleven in the forenoon ſet ſail for Montſerrat, praying unto our Savior, to aſſiſt me with his gracious preſence in fulfilling my com-miſſion. After a ſafe paſſage of twelve hours we came to an anchor at Plymouth in Montſerrat, and in the morning I went on ſhore. I took my lodging in a public houſe belonging to Mr. B. a man, born in Pruffia, who has lived 40 years here in Montſerrat. Soon after I went with a letter of recommenda-tion from Mr. W. in Antigua, to Mr. Wm. F. a lawyer, in order to aſk his advice. After examining my warrant, he told me, in what manner to proceed in my particular buſineſs. With regard to the land, I found no difficulties. Having ſurveyed it, I took poſſeſſion on the ſame day, in the preſence of Mr. F. and his brother, and obtained a certificate. At preſent it is a mere deſert: An old ſtone houſe is however ſtill remaining, with ſeveral walls of old buildings, and ſome ill-conditioned Negroe huts. But with regard to the Negroes belonging to it, many difficulties aroſe. It coſt much trouble to

to find out where they were ; and at last we found that three of them had been sold. My time not allowing me to regulate this intricate business myself, I empowered Dr. Y. to act in my stead. My business soon procured me an acquaintance with this gentleman, who is in great esteem throughout the whole island, and in whom I soon found a warm friend. At the first conversation we had together, I gave him, upon his request, a description of our doctrine and constitution, and of our method of preaching the Gospel to the Negroes. My answer to his question, whether we saw any fruits of our labors ? was confirmed by a gentleman who just happened to be present, and who has two estates in Antigua.

This raised his attention, and he immediately expressed his earnest desire, that if any Missionary could be spared from Antigua, he might come to Montserrat, and begin a Mission upon the same footing : For, added he, our Negroes stand in need of a thorough reformation. As I could only promise that I would mention it at the proper place, to those persons who have the direction of our Missions, he desired me to do it, the sooner the better ; and his estate bordering upon Cruikshank's land, he assured me, that he would be heartily glad if we were to become his neighbors. From this day forward, during my whole stay at Montserrat, I lodged at his house. Being well acquainted with civil affairs, he was able to give me good advice whenever I consulted him, which greatly tended to lessen my expences. He had frequent visits from respectable men, with many of whom I likewise became acquainted. During my stay he declined the invitations of several gentlemen, and invited them to his house, being desirous, as he expressed it, that others might have opportunity of profiting by edifying conversation. I frequently turned in prayer to our Savior, to give me grace to give honor to his holy name, which is here so often abused by cursing and swearing ; and he has not put me to
shame.

shame. The libertine principles which I met with in conversation, I combated by mere silence, which often raised the attention of the company, and caused them to enquire after my principles. Then the Lord gave me boldness to speak my mind openly, and they heard me with respect. Several gentlemen urged me very pressinglly to leave Antigua, where I had lived so long, and to settle as a Missionary in Montserrat. I then gave them an idea of our constitution, and told them that I could not do this at my own choice. They testified their great astonishment to hear, that it would be extremely painful to me, to leave my congregation of Negroes in Antigua, because I loved them with the tenderness of a father.

I was once invited, in company with Dr. Y. and another gentleman, to the house of Mr. B. I found him a very sensible man, a lover of the truth, and a zealous promoter of every good cause. He bestows great pains upon his Negroes, and wishes to render their slavery as comfortable as possible. He related, that not long ago all his Negroes, above 100 in number, desired him to go with them to church on Sunday, and to let them be baptized by the minister; they wished to become Christians, to avoid every thing that was bad, and to follow after that which was good. He was much rejoiced at this declaration, appointed the day, and was himself willing to stand godfather. The Negroes sought their best clothes, and every thing was ready. But before the day came, a disagreeable circumstance intervened, which prevented its taking place. This gentleman likewise offered me his assistance if we would begin a Mission here. He promised to give us land on his estate, and to provide us board and lodging in the house of his steward, till we were able to build a house for our own use; adding, that he was fully convinced of the friendly disposition of many gentlemen on the island towards our Missions. My answer was as usual, that I would mention it to the proper persons.

But

But what caused me the greatest pleasure was this, that in walking the streets, I was desired by the Negroes to preach to them; adding, that they had nobody to instruct them, since the Romish priests, who had baptized many of them, had been absent above three years. I said I was willing to serve them, if there were only Negroes who wished to hear and to receive the Gospel. Upon this they shewed me into the house of a Negroe, in which I spoke of the love of our Savior to poor sinners; but the house was very small, and intolerably hot; and I was rather disturbed in my intention to speak to the Negroes, on account of the Mulattoes and white people crowding in such numbers into it, that the former were obliged to stand out of doors. Meanwhile there arose a wild tumultuous noise in the street, and suddenly a stone flew in at the window over my head, but without doing me any harm. I was sorry for those who were disturbed in their attention, and was obliged to break off and conclude with a verse. On our return, the Negroe Brother Tobias, whom I brought with me from Antigua, was very zealous in shewing his disapprobation of this disturbance, so that all who heard him were astonished: "Only come to Antigua," said he, "there you will see what numbers of Negroes hear the word of God, how still they are, and what a blessing they receive from it. For shame! that you have such hard hearts, and no ears to hear the gospel. What do you think will become of your poor souls hereafter, if you do not learn to know the love of our Savior? I thank God that I live in Antigua, and hear the word of God: and I bless my teachers for taking so much pains to lead us poor Negroes into the right way to happiness, &c." Dr. Y. among whose house-Negroes Tobias was highly esteemed, happening to hear him utter these words, was quite astonished, and said, "This Negro does real honor to your doctrine! I wish all my Negroes were like him!" The above-mentioned disturbance was dis-

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approved

approved of by many, and the following morning, the author of it, a white boy, was discovered, and punished. The Negroes now begged the more earnestly for a meeting on the following evening, Nov. 10th. I therefore chose a place for it in the open air, under a large tamarind tree, and here I spoke with a warm heart to a multitude of Negroes, white people, and Mulattoes, concerning the grace and freedom from sin, procured for us by the blood and death of Jesus on the cross, for which everlasting thanks and praises are due to him, both in heaven and upon earth. At eight o'clock in the evening of the 11th and 12th, I preached again, according to the request of the Negroes. On Sunday the 14th I could not satisfy their wish, because it rained all day long, and my preaching-place was too wet. Once a Negroe woman, of whom I wanted to buy some oranges in the street, gave me the best she had, but refused to accept any money for them, saying, "I think myself well paid with what I heard yesterday at the meeting. God strengthen you, that you may be able to preach again to us this evening." One of Dr. Y.'s Negroes came to speak alone with me. He wanted for neither words nor self-righteousness. I told him he should first learn to know himself as a lost and undone human creature, and that there was nothing good in him, and if he then turned to our Savior, he would soon come to the right knowledge of the truth; that our Savior came into the world to save *sinners*, &c. I confess that in general I was well pleased with the Negroes in Montserrat; and if they had only an opportunity to hear the Gospel, and were so happy as to be supplied with proper teachers, our Savior would certainly receive many an one as the reward of his sufferings from among them.

About 9000 Negroes are said to be in Montserrat, a small number in comparison with that in Antigua, which is said to be 30,000. The island is not so large, and has higher mountains than Antigua. There are many Roman Catholics,

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even among the white people : but those with whom I became acquainted, did not seem to possess any enmity against the other denominations.

I took leave of my worthy friend Dr. Y. with many thanks for all the kindness I had enjoyed in his house, and wished him God's blessing in return. I was particularly thankful to our Savior, that during a stay of nine days in this island, I felt nothing of illness; on the contrary, my weak state of health mended considerably.

On the 16th of November, at ten in the evening, I left Montserrat, and after a passage of twenty-nine hours arrived in Antigua, at three o'clock in the morning of the 18th. After a short stay with the Brethren in St. John's, I hastened to my dear Gracehill, where I arrived at noon.

SAMUEL WATSON.

We are very sorry to add, that this worthy servant of the Lord Jesus Christ is no more amongst us. He entered into the joy of his Lord, July 11th, 1792, there to receive that crown of righteousness laid up for him, and for all who love and serve their Savior faithfully unto death. The loss suffered by the Mission in Antigua, through his decease, is very great. He was an indefatigable laborer in the vineyard of the Lord, loving not his life unto the death, but gladly bearing the greatest hardships and troubles of body and mind, for that Savior's sake, in whom he had found redemption. When he spoke to the Negroes, his words proceeded from the experience of his own heart, and received life and power from the influence of the Spirit of Truth, which dwelt in him. Under his ministry great numbers were called by God from darkness unto light; and the believing Negroes mourn over him as children over a beloved father.

No time, place, or circumstance, nor even the weakly habit of his body, hindered him from continually studying
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their spiritual welfare; and no toil and fatigue, though ever so great, deterred him from attending them in sickness and in health, at home or abroad.

Determined to know nothing among them, save Jesus and Him crucified, he bore before all men a most cheerful testimony of the power of Christ's blood to cleanse and change the heart of man, though ever so polluted and abandoned; and had the pleasure to see this precious truth established by the true conversion of several thousand Negroes to Jesus.

He had served the Mission in Antigua about twenty years, and during this period suffered much from illness and a tender constitution. Blessed be the Lord, who preserved him so long in a state of activity, and strengthened him for the work committed unto him, in so remarkable a manner, till he was pleased to call him into everlasting rest and glory, in the 47th year of his age.

The latest Accounts received from several Missions.

1. **L** E T T E R S from Tranquebar, dated in January 1792, inform us, that the three Brethren, who sailed from Copenhagen for that place, on the 5th of September 1790, arrived there, after a voyage of seventeen months, safe and well, to the great joy of all our Brethren, who had suffered much anxiety on account of their long stay. For further particulars concerning their voyage, see p. 84, and p. 119. The settlement has not been disturbed by the war with Tippoo Saib since February 1791, for which the Brethren are truly thankful to our Savior. They live in harmony and peace, his presence comforting their hearts.

2. The Indians, who visited *Nazareth* in March 1792 (see p. 112), proceeded from thence to Bethlehem, where they arrived on the 10th, and made a stay of two days.—

During this time, they had a meeting with the Brethren's Society, for propagating the gospel among the Heathen, at which the old covenant made between the Brethren and the Six Nations, was renewed and confirmed. On the 12th, in the afternoon, they attended a sermon, delivered by Brother Ettwein, on those words:—*There is no difference, for all have sinned, and come short of the glory of God, being justified freely by his grace, through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood.* Rom. iii. 23, 24, 25.—The Rev. Mr. Kirkland having repeated the contents of the discourse, in the Indian language, the above-mentioned Oneida chief, *Peter*, rose, and confirmed these words, that all men were sinners, and could not be saved but by faith in Jesus Christ, as exactly consistent with his own experience, when he received the gospel forty years ago. His discourse seemed to make much impression upon the minds of his hearers. The Indians having visited the schools, begged their Missionary, that a school might also be established in their country for their children, adding, that this would be the most effectual means of subduing that natural fierceness of the Indians, and instilling mild and humane dispositions into the minds of the rising generation.—They seemed much satisfied with their reception, and set out on the 13th for Philadelphia. Letters from Brother David Zeisberger, dated April 11th, 1792, mention, that the congregation of believing Indians were about to set out on the 12th for Retrench River, where they intend to settle for the present. This river falls into the east side of the upper part of Lake Sinclair. See page 120.

3. From the three Danish West-India Islands, St. Thomas, St. Croix, and St. Jan, we have received lately more pleasing accounts than for some time past. The drought has ceased, and the state of the poor Negroes is rendered more bearable. They can again come to hear the word of God,
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which continues to shew its divine power, in calling sinners from darkness to light, and to the knowledge of a gracious and almighty Savior, who is able to change their hearts, and to deliver them from the power of sin. In the year 1791, 222 adults have been baptized. The number of believing Negroes, in the care of the Brethren's Missionaries, in all three islands, is about 8000. The Missionaries are filled with renewed hope and confidence, that by the powerful help and blessing of our Savior, still many thousands of these poor people will be gained, as the reward of the travail of His soul.

4. The three Brethren, going to the Cape of Good Hope, to renew the Mission among the Hottentots, sailed from Amsterdam on the 25th of June, on board the *Duifge*, Capt. Ohlhoff. They were driven into the Downs by blowing weather, and proceeded thence on the 21st of July, all well.

5. The last letters from Suriname, in South America, were dated April 27th, 1792. They inform us of the health of all the Missionaries in all places. In Paramaribo, fifteen Negroes have been baptized in 1791, and more life from God appears among the people. The free Negroes in the Highlands were visited by the Brethren, Wicz and Randt, from Bambej, in December 1791, and March 1792. They both perceived, with joy, that the gospel was more welcome than formerly. Twenty baptized free Negroes lived with the Missionaries, in Bambej, at the close of the year 1791. At Hoop, on the river Corentyn, in the Indian country, a new awakening appears among the native Indians; 108 of the baptized have left their roving life, and live with the Missionaries—and 77 are yet scattered in different places. (See p. 97.) May our Savior preserve them from the manifold snares and temptations of Satan to which they are exposed!

6. The last letters from St. Kitt's are dated on the 24th and 28th of July. The new chapel at Basseterre is, at all
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opportunities, filled with attentive hearers, and the Missionaries preach the gospel at four different places in the country, with an abiding blessing. The Negroes belonging to their congregation come from thirty-nine plantations.—Of these 624 are baptized, or candidates for baptism; and about 300 new people have desired to have their names written down, wishing to be remembered by the Missionaries. The grace and blessing of God attends the course of that Mission, and peace and love prevail among his servants; for which great favor, we join our dear Brethren there in praising and blessing his holy name.

7. The Mission in Antigua continues to be blessed by the Lord with a constant increase in number, and (what is still more encouraging and worthy of our thanks to Him) in grace and in the knowledge of our Lord and Savior Jesus Christ, which becomes evident in the walk and conversation of the believing Negroes. From Easter 1791 to Easter 1792, 640 were baptized in St. John's and Gracehill. A third settlement is much wished for by the Missionaries.

N. B. The Brethren's Society for the Furtherance of the Gospel among the Heathen, takes this opportunity of returning their most grateful acknowledgments to several friends and benefactors, who have assisted them in bearing the considerable expences attending so extensive a work. We trust to that Lord, the spreading of whose precious gospel we endeavor to promote on earth, according to our small abilities, that He will further raise up assistants in so blessed a cause; and, as the work increases, not only fit out laborers well prepared to enter into the harvest, but increase the number of those who are inclined to support the external concerns of the Missions. In the year past, God has been pleased to call many of his servants and handmaids to rest, who partly by their advice and activity, partly by their free-will offerings unto Him, greatly assisted in furthering the work in which we have the favor to be engaged. We are therefore particularly led to pray unto Him to fill all his people with that love towards him, which is the true principle of philanthropy in promoting the soul's welfare of our fellow-men.

The smallest donation will be most thankfully received by

Mr. Moore, No. 10, Nevil's Court, Fetter-lane;

Mr. Wollin, No. 45, Fetter-lane; and

Mr. Latrobe, No. 6, Roll's-buildings, Fetter-lane;
and by them be delivered to the Society.

At present there are 135 Brethren and Sisters engaged in the service of the Missions abroad, and about the same number of widows, children, and superannuated Missionaries, who are supported by the Committee appointed by the Synod
of

of the Brethren to manage the affairs of the Missions, or by the Brethren's Society for the Furtherance of the Gospel in London.

A full and satisfactory explanation of every thing regarding the Missions, will gladly be given to any enquiring friend.

L E T T E R S

*Received by the Brethren's Society for the Furtherance
of the Gospel, from the Missions settled on the Coast
of LABRADOR.*

I

From HOPEDALE, dated August 23, 1792.

DEAR BRETHREN,

WE received your kind and affectionate letter of June the 8th on the 13th of this month. We find cause to praise the Lord, that the continuance of our abode in this settlement has been determined, and we believe that you will do your utmost to assist us in this place, as you have done hitherto, for which we thank you most cordially.

We devote ourselves anew to our Savior and to his service, and confidently pray unto him, to give us grace and strength to make known his gospel to the poor Esquimaux or Land-Indians, should any of the latter come to us. Hitherto we have heard of none who have an inclination to come.

The course of our few believing Esquimaux has been more pleasing in the last than in the former years. Last winter no Esquimaux lived with us, except those belonging to our congregation. All the baptized Esquimaux, who went last year to the south, are returned, except one family, viz. Amos of Hopedale, who with his two wives and four fine children, all perished with hunger in the south. Joshua, who left us five years ago, is also returned; with almost all the people who went from Arvertok.

In externals the Esquimaux have had a very poor year. Not one whale was caught on the whole coast of Labrador,

as far as we know. Our Esquimaux did not suffer hunger; but in Nain, Okkak, and farther north, they had very little to eat. Having, by the kind providence of our heavenly Father, got a good supply of fresh meat, as partridges, reindeer, &c. we could spare some of our salt provisions, and deal some bread to the hungry.

One Heathen Esquimaux widow-woman was baptized. We have lived in peace and harmony amongst ourselves, and the Lord owned us as his poor servants, when we preached to or conversed with the Esquimaux; for which we render unto him our most unfeigned thanks. Our diary will inform you of particulars.

We conclude, dear Brethren, by recommending ourselves, and the work committed unto us, to your future love and remembrance before the Lord, as your faithful Brethren in Hopedale.

(Signed)

JAMES BRANAGIN,
JOHN LEWIS BECK.

From NAIN, dated Sept. 1792.

DEAREST BRETHREN,

WE acknowledge, with the most heartfelt thanks, the kind providence of our gracious God and Savior, in bringing the Harmony again safe and well to our coast. We received your last kind letter of June 8th by a boat returning from the south, by way of Hopedale. It was a renewed proof of your love, and of the tender share you take in all our circumstances, for which we return you our most unfeigned and cordial thanks. For though we are well;
assured

assured of your love, yet your letters are always particularly agreeable, being the most encouraging confirmations of it.

We will now just mention the most interesting occurrences of the year past.

We spent the winter of 1791 with our Esquimaux in a more agreeable manner than the former; and greatly rejoiced over some proofs of the grace of God perceived amongst them; though experience has taught us, that amidst all joy, we cannot but entertain some fears, lest they should not remain faithful, but return to their old Heathenish customs. However, God be praised, we have not discovered the latter as yet. One Esquimaux brother became a partaker of the Lord's Supper; two women were baptized, as also two Esquimaux children of believing parents; two persons have been added to the candidates for baptism. Last year forty-nine persons, great and small, spent the winter with us. But we have the pleasing prospect of a greater number next winter; several families having applied for leave to live here, adding, that they intended to turn with their whole heart to the Lord Jesus. Two have obtained leave; God grant that their good resolutions may be lasting, that they may truly turn and be converted to our Savior and prosper for him in the world. The outward situation of the poor Esquimaux was very wretched, for they suffered much by hunger, the violent winds last autumn having hindered their procuring a sufficient stock of dried fish, and the seal-catching upon the thin ice turned out very indifferent on account of the early fall of snow. We exerted ourselves as much as possible to relieve them, yet could not do it as effectually as we wished. The pease, sent by a benevolent friend in London, were therefore more particularly welcome to the Esquimaux, and received by them with a very grateful heart; and we beg the Society to return to this worthy benefactor, in our and their names, the most cordial thanks. Five boats have returned this year from the south, four of which pro-

ceeded further northward, in which also our Nathanael and his family were. As he very earnestly expressed his desire to return to our Savior and the congregation of believers, and also to live again with us, we used our best endeavors that he should put away the second wife he had taken after his baptism. This was done by a mutual agreement between them, and they are now gone to reside with our Brethren at Okkak. The accounts these people have brought from the south are not so agreeable and enticing as in the former years; the Esquimaux there having suffered much by famine; some even died for hunger, and many by a natural death. Hunger, and the fear of death, peculiarly prevailing among the Esquimaux, will keep many from going thither this year. May the Lord in mercy put a stop to this ruinous phrenzy, by which many a poor soul has been seduced to turn from the way of life and peace.

As for us, we have lived in peace and brotherly love, and felt the comfortable presence of our Savior both at our meetings and in private. We have not been subject to so many ailments as formerly, only Sister Kriegelstein was seized in April last with an inflammatory fever and nervous complaint, which lasted some weeks. Brother Rose has not yet recovered of the weakness of his eyes, according to your and our wish, and suffers still much by it.

The winter has not been very severe, but lasting, so that we could not dig in our garden till the middle of June; yet thank God, it looks favorable, and the plants seem to thrive. The late spring indeed caused the Esquimaux to spend Easter, and a considerable time after the holidays, with us; but it increased their distress, nor could they go out in search of food till the middle of May. But then our gracious heavenly Father blessed them the more abundantly, and several have brought a considerable portion of their earnings to us, to store up as winter provisions for them.

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God has likewise given his blessing to our salmon-trout fishery, so that we have dried a large quantity to supply the poor Esquimaux with, in case of necessity.

The school has been well attended by the Esquimaux children, and they have shown much diligence in learning their books, both in school-hours and at home. Most of the bigger children can read in them without help.

We also acknowledge with gratitude, that by the kind providence of our heavenly Father, we have had this year a constant supply of fresh meat, which has not a little contributed to our health. We return you, dear Brethren, our warmest thanks for the provisions you have sent us again this year, and pray unto the Lord that He would reward you richly for your kindness. We look in faith to our gracious Lord, and always remember that the cause is his, and if He is present with us, no blessing will be wanting.

To conclude, we salute you all, dear Brethren, as if named; commending ourselves to the continuance of your prayers, and beg you also in future to extend your love, benevolence, and kindness, towards us. We remain, in the firmest bond of union, your poor fellow-laborers in the vineyard of the Lord, the Brethren and Sisters residing at Nain—and in their name,

CHR. LEWIS ROSE,
CHR. FRED. BURKARDT,
DAVID KRIEGLSTEIN,

From O K K A K, dated November 19th, 1792.

DEAR BRETHREN,

ON the 28th of September last, we had the joy to see the Harmony come safe to an anchor in our bay, and soon after, received your kind and agreeable letter of June 8th. Our hearts were filled with thanks and praise to our gracious God and Savior, for the preservation of the ship and crew on this voyage to us.

We were much encouraged by your persevering zeal and desire to promote the cause of our blessed Savior in this country, by the preaching of his cross and sufferings, and have had several striking instances of the effect of your and our prayers. We beg of you, dear Brethren, to continue your supplications for us at the throne of grace. We stand the more in need of them, as we have to encounter a mighty power of darkness. Our diary will further inform you of the transactions of each day, in which you will find several instances of the above.

Though upon the whole we can say, that the plain testimony of our Lord's dying love has not been heard by the Esquimaux without blessing; yet we have often wished and prayed to see more abiding fruits, and more life from God in their hearts.

However, we will continue to preach and exhort, believing, that he will give spirit and power for the real conversion of the hearts of these poor slaves of sin and Satan.

With regard to the last year, we cannot just complain of many gross deviations, and open sins, but we have, alas! perceived a remarkable lukewarmness and indifference towards our Savior and his grace. The public service has been well attended, considering the small number of Esquimaux residing here; but when we began to speak closer with those who

who constantly heard the word, we soon discovered, that the good seed had fallen upon barren ground. May the Lord in mercy, and in his appointed time, send help from above. We know that he has shed his blood for this poor nation alas.

Six returning prodigals have been this year admitted to the meetings of the baptized. One child was born and baptized. Samuel and Joseph, with their company, returned from the south; with many others, who have now settled, some near Hopedale, others near Nain and Okkak; and it even appears, as though these voyages would cease for the present. Samuel will winter in Kivalek and Joseph in Nuafo-nak; and as they will now have an opportunity to hear the word of God again, we will hope, that it will again find entrance into their hearts. Two baptized widows have come to us; but one widow and three children have left our place and are gone farther north. We commend them to the mercy of our Lord Jesus Christ, into whose name they were baptized. You will see by our diary, that we shall have more inhabitants here than last winter, and consequently a larger field to labor in. May the Lord of the harvest give us grace not to neglect his work.

In July it pleased the Lord to take two of our Esquimaux sisters happily home to himself, namely, the two widows, Mary and Esther, as you will see in our diary.

As to us, one of the most remarkable occurrences in the year 1792, has been the departure of our brother Theobald Frech into the joy of his Lord. He had been long ailing, yet growing better at times till the 5th of April this year, when he was confined to the house. He obtained everlasting rest on the 13th of June, and is the first European buried in our burying-ground. Amidst all our insufficiency and poverty, it has pleased our Lord to walk in the midst of us, to maintain brotherly love amongst us, and to give us entrance among the Esquimaux. On the 30th of September Brother and Sister

Turner

Turner arrived safe and well with us, to our great joy, after a tedious and very dangerous voyage of 19 days from Hopedale, during which they suffered much cold and fatigue. We thank our Savior for the preservation of their lives. The Esquimaux, who brought them hither, had likewise a very dangerous passage home. Brother Rose from Nain paid us a visit in March.

We thank our heavenly Father for the fresh provisions we have had this year; and having made an addition to our little garden, we hope to raise a few more vegetables. We mention likewise, with thanks to God, that none of us have been confined by illness, but were able to do the work committed unto us. To you, dear Brethren, we return many thanks for providing us again with all the necessities of life. It is the first time, since we have been in Labrador, that the Esquimaux have not killed one whale all along the coast.

To conclude, we recommend ourselves and our poor Esquimaux, to your continued fervent prayers and remembrance.

(Signed)

WILLIAM TURNER,

GEORGE SCHMIDTMAN.

The latest Accounts received from several Missions.

1. **B**Y letters from Brother Jesper Brodersen, dated New Herrnhuth, June 10, 1791, we have received the painful account of the decease of Brother John Gottlieb Enter, a most faithful and active missionary at Lichtenau. He had received peculiar gifts from God, to preach the gospel to the Greenland heathen in a manner calculated to attract their attention and suited to their capacities, and his labors among them were blessed with abiding fruit. He was called hence on the 8th of March; and on the 30th of May the wife of Brother Moehne, a Missionary at New Herrnhuth, followed him into eternal rest. Two children of our European Brethren departed this life in the course of the year. Brother Brodersen himself was attacked by so severe a fit of illness, soon after Easter, that his recovery seemed doubtful, but the Lord restored him, and he was preparing to go to Lichtenfels, and from thence to Lichtenau, where he will reside next year.

He writes further, that the congregations of believing Greenlanders at Lichtenfels and Lichtenau are in a pleasing course, and as to New Herrnhuth, he cannot find words sufficient to express his joy and gratitude to the Lord, for the new period of grace which has commenced in that congregation, and for the daily proofs of the mercy of God our Savior bestowed on the individuals. He adds, that he has lately seen, both in New Herrnhuth and in the four adjoining places, more subjects for praise and thanksgiving than he ever durst venture to hope or pray for in former times.

2. The last letters from Tranquebar are dated in April 1791: They mention the well-being of our brethren; and that they have been under the necessity of rebuilding their
 X chapel

chapel and chapel-house; the foundation stone was laid March 30.

3. In Staaten Island, Brother Mochring has begun to meet the slave negroes, and it seems as though the gospel would find entrance among them. They come diligently to these meetings, and are very attentive.

4. Brother Mieceke writes from Friedensthal, in St. Croix, that God had graciously preserved them during the late hurricane season. Ever since the violent storm which raged on the 2d of August 1792, the weather has been uncommonly calm and hot; but the great quantity of rain, accompanied with thunder and lightning, produced a very rich crop of all kinds of vegetables, so that the negroes had no want. Our European Brethren and Sisters in the Danish West India Islands have almost all been ailing, except at Bethany in St. Jan; the Brethren Jessen and Lundberg and their wives were even dangerously ill, but were recovering.

5. From St. Kitt's we received letters from our brethren Schneller and Reichel, dated Jan. 19, 1793, giving a very pleasing account of the mission there. They mention that the labor of the Holy Ghost in the hearts of the baptized negroes is remarkably evident, and encourages them to exert all the faculties of mind and body, in endeavoring to do justice to their very extensive charge. Last year 335 negroes were added to their congregation by baptism, or by admission to the class of candidates for baptism, and on the 6th of Jan. 1793, 30 grown persons and seven children were baptized.

6. In Barbadoes the progress of the gospel is not so evident as in other islands; yet we have cause to praise the Lord for what he has done there likewise, in the year past. Seventeen grown persons and four children were baptized. The Missionaries were all well, according to letters of January the 25th, 1792.

7. In

7. In Jamaica there appears at present but little fruit attending the preaching of the gospel, and the Missionaries call upon all their brethren every where, to unite their prayers unto the Lord for a renewal of his gracious work in the hearts of those negroes already baptized, and for a new awakening among the heathen.

8. Letters from North America inform us that six Indians passed through Bethlehem on their way to Philadelphia. Three of them had been there with the embassy of last year, one of whom, a captain, declared that he felt so overpowered by what he saw and heard on that occasion, that he wished for ever to bury his hatchet, and no more to go to war. There was a report at Bethlehem that the hostile Indians had agreed to a truce, and intended to spend the winter in treating about a lasting peace.

9. The three Missionaries, Hendrick Marsvelt, Daniel Schwinn, and John Christian Kuehnel, sent to the Hottentots at the Cape of Good Hope, arrived there on the 21st of November, 1792, safe and well; though, on account of contrary winds, their voyage was tedious. They were within sight of the Table Mountain on the 11th of November, but a violent gale arose and drove them back, so that they could not come to an anchor in the Bay before the 21st. On the 23d they arrived in the town, and found several friends, who wished them success in their undertaking. The Rev. Mr. V. L. in particular received them with great kindness, and advised them to go to a place called Tigerhuck, where Brother George Schmidt lived about 50 years ago, and there to make a settlement. One of our Brethren, who came to the Cape since their arrival, on his return from the East Indies, received a letter from them at the Cape, in answer to several he had written during his stay, in which they mention, that they had found some remains of Brother George Schmidt's dwelling;

dwelling; and also met with an old Hottentot woman, baptized by him. They were well and chearful, and close their report with these words: "We have the same earnest desire
 " to devote ourselves wholly to the service of our Savior, which
 " we expressed towards you at taking leave, and confidently
 " hope for his enabling grace and blessing."

As it may be agreeable to our friends to have some further account of the first attempt of the Brethren to bring the gospel to the Hottentots at the Cape of Good Hope, we will add the following literal translation of the journal of our late venerable Brother George Schmidt, the first Missionary to that nation. (See Page 122.)

A C C O U N T

Of the Voyage of Brother George Schmidt to the Cape of Good Hope, and of his Abode there from 1736 to 1744.

Written by himself.

ON the 7th of February 1736, Messrs. Von Alphen and Domine de Bruin, at Amsterdam, made an application to the congregation at Herrnhuth, wishing to know, whether it would be thought practicable to send one of the Brethren to the Hottentots, to endeavor to lead them to the knowledge of our Saviour? The matter was taken into serious consideration, and I received a call to go to the Cape as a Missionary to the Hottentots. I had just arrived from Switzerland, where I had visited the awakened souls.

February 14th, I left Herrnhuth, and arrived at Amsterdam March 9, safe and well.

Immediately on my arrival, I applied to the Burgomaster for leave to go to the Cape, but found many difficulties to surmount, though in the beginning I conceived some hopes, that
 I might

I might go with the first East-Indiaman that sailed. At length the Burgomaster kindly advised me to apply to the Vergadering, or Court of Directors, who were to meet at Middelburg in Zeeland, in September. I accordingly staid in Holland, and at the appointed time delivered a petition to the Court, stating, "that from love to God our Savior and the poor heathen, I wished to go to the Cape to preach the gospel to the Hottentots," praying that leave might be granted to take my passage on board one of their ships. My petition being admitted, some clergymen were appointed to examine me.

These gentlemen first questioned me concerning several points of faith, and then hinted that the language of the Hottentots, of which I understood nothing, was extremely difficult to learn; and that I should never be able to live amongst them, their food consisting of nothing but wild roots, as they were entirely unacquainted with agriculture. My answer was, that with God all things are possible, and as I was sure of its being the Lord's will that I should preach the gospel to them, I trusted confidently in him that he would help me through in all circumstances, however discouraging. This language first appeared to them very strange, but they at length agreed, that God, to whom indeed all things were possible, would not despise my good will, and my views being sincere and laudable in themselves, they wished me his blessing.

On the 11th of September my petition was again laid before the court, and with the unanimous consent of all the gentlemen present I was informed that I might take my passage on board one of the ships. A passport was likewise granted, and one of the directors gave me a recommendatory note to both governors at the Cape, Mr. de la Fontaine and Mr. Von Kerbel; but the departure of the ship being delayed, I did not go on board till the 4th of December. The name of the vessel

vessel was Reynsburg, Captain John de Bruin. She carried 32 guns and 196 men.

We soon arrived, in company of three other vessels, at Middelburgh, but what with contrary winds, and other hindrances, did not sail from thence till the 11th of March 1737. The text of scripture appointed for that day, was, *The way of the righteous is made plain*, Prov. xv, 19.

May 10th, we crossed the line, and June 18th, saw the mountains at the Cape, but by contrary winds were driven into a bay called Saldanha Bay, and obliged to remain there at anchor for a whole fortnight. Here I went on shore, and saw the first Hottentots, with whom I conversed a little in the Dutch language. My very heart rejoiced at the sight of them. July 9th we arrived at the Cape Town, and I immediately delivered my letters of recommendation to the governors. Mr. Von Kerbel received me with great kindness, inviting me to visit him without ceremony, upon which I went and provided lodgings in the town. Five days after my arrival Captain Rhenius sent for me, and offered me board and lodging at his own house; which I gladly accepted of, having no other friend to go to. By his advice, I waited upon all the members of the corporation, who treated me with much civility.

July 23d I went twenty miles into the country on a visit of two days, and saw again some Hottentots, with whom I conversed. Having staid in the town to the 4th of September, I went to live among the Hottentots, at a place seventy miles distant, in company of a corporal, who went thither to procure provisions for the soldiers. Two Hottentots, Africo and Kibbodo, went with us.

September 13th I arrived at a river called Sonder Eynde, and reached the post De Hoete Melcks Valy. On the same day I called upon Africo in his hut, (all the rest of the Hottentots living then in tents). He, with his people, came to meet

meet me, after the custom of the country, with music, and I addressed them in Dutch. Africo then showed me the country, and having resolved to settle in that neighborhood, I returned to the post for that night. The corporal very kindly offered me the loan of his tent, till I could build an hut.

September 14th I went and pitched my tent among the Hottentots, near Africo's hut. The text for that day was, *Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations : Spare not, lengthen thy cords, and strengthen thy stakes, Isaiah, liv. 2.*

September 15th I began to dig and make a garden, having brought seed with me from the town. I felt quite at home here, and proceeded daily with my building and gardening. Every evening the Hottentots came to see me, and I endeavored to learn their language; Africo, who spoke Dutch pretty well, being my interpreter. I asked him, whether they knew that a great Spirit dwelt above, who had given them their cattle and all they had. He answered, "Yes, we know him. He is called Tui hqua." I added, "This good Spirit is he who alone can save you, and I am come hither with no other view, than to make you acquainted with him." He replied, "We are glad to hear this, master!"

October 27th, the Hottentot language appearing to me to be too awkward to preach the gospel in, I began to teach the Hottentots Dutch. Africo's family came to my school. The text of the day was, *Arise, shine, Isaiah, lx. 1.* I had now and then a visit from Charles Kampen, the corporal at the post. I spoke freely to him of our Saviour, and his heart receiving the word in faith, he loved him as his Redeemer. This man remained my intimate friend till the Lord took him home to himself.

April 23d, 1738, being given to understand that I lived too near the Company's post, I left my hut, and removed, with eighteen Hottentots, who loved me and relished my

doctrine, to a desert place on Serjeant's River, twelve miles from the post. The scripture text for the day was : *Therefore will I divide him a portion with the great*, Isaiah, liii.

12. Here I built a new hut, and made a garden. I likewise taught my Hottentots to dig, build, and plant.

May 4th I again began my school. Every evening we had our meeting. One of them, called Willem, I took into my hut. He truly loved the crucified Jesus, and had found the remission of sins in his blood. He afterwards became my assistant, and told his countrymen in their own language, that he knew by experience, that what I said of God our Savior, was true. I generally went with them all to prayer before our evening meeting.

The Hottentots are of a phlegmatic disposition, and sleep much in the day-time. In a moonlight night they amuse themselves with dancing, caper-cutting, and singing, and at the same time watch over their flocks. In dark nights the lions and tygers frequently fall upon and devour their cattle. The people are in general of low stature, but some are pretty tall. Their color is copper, or a mixture of red and yellow ; their hair black and woolly : They have pouting lips, and flat noses, like the negroes. Their cloaths consist chiefly of two sheep-skins sewed together and cut into some shape. These are kept well greased and tied round their waist ; but the common story of their wearing sheeps entrails round their arms and bodies, is without foundation. Indeed the women often wear thongs cut out of a bull's hide round their legs, but never entrails. Their riches consist in oxen, cows, and sheep, and their chief food is milk and boiled meat. Instead of bread they eat wild roots, which they also now and then boil. Four kinds are most in use, of which the anise root is the best ; the second is similar to a potatoe, and the others are small. They neither plant, sow, nor cultivate the ground, but rove with their cattle from place to place, wherever

wherever they can find the greatest quantity of provender. There they set up five or six tents, under the controul of a captain. They have neither divine worship nor any ceremonies, and seem to believe nothing but that there is a great Lord of all, whom they call *Tai hquk*, and a devil called *Ghauna*, of whom however they do not seem afraid. The Hottentot word for heaven is *chuma*.

By degrees a pretty large number of them came to me, and even sent their children to learn to speak and read Dutch. To enable me to board them, they gave me a couple of cows, that they might have milk sufficient for their subsistence, besides the roots they gathered. I had generally upwards of thirty, and sometimes fifty scholars.

Africo, Kibbodo, and Willem, frequently declared that their hearts felt, that what I told them of our Savior and his love to man was true. They also confessed that they had been vile slaves of sin; but had now found, that Jesus' blood had power to deliver them from the dominion of evil. Once, when I asked Willem how he felt his heart disposed towards our Savior? he replied: "If all my countrymen were to forsake our Savior, yet I would not go away; for with him is life. I know that I am not yet as I ought to be, but I will nevertheless abide with Jesus, and will pray unto him so long, till I experience the full power of his precious blood to change my heart."

I had likewise now and then a visit from the Dutch. November 9th, five persons came to see me, and I heard afterwards that they had spoken well both of me and my doctrine to the people in the town.

July 28th, 1739, the Brethren David Nitschman and D. Eller were at the Cape, and it happened that I met with them in the town. My joy at seeing them was very great. We spent our time happily together till the 13th of August, when they

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proceeded

proceeded on their voyage to the island of Ceylon, and I returned to my mission, being seventy-five miles from the town.

December 30th, a Dutch peasant called upon me, and told me much of the Caffres, a nation living two hundred and fifty miles inland. This man had been twice among them, and gave me the following account of their manners.

They are of a brown complexion, and not like the Hottentots, but diligent and active. They cultivate the ground, and plant; live in well-built huts, not roving about like the former, and are governed by chiefs. Their language is also plainer and easier to comprehend than that of the Hottentots, having no click or strike of the tongue. They seem to possess a good share of understanding, and great cheerfulness. Their dress is made of leather; they have much cattle and good pasturage, with fine woods. They are a numerous tribe, and appear to have no religious rites.

In 1740 the corporal, Charles Kampen, departed this life, rejoicing in God our Savior. I attended his funeral. March 12th, a new corporal was appointed, whose name was Daniel Christopher Martinsen. I formed an acquaintance with this man likewise, and had much of his company. He attained to the love and knowledge of our Savior, and we could live together as brethren. He also preached most powerfully to the Hottentots of the atonement made by the blood of the Lamb, speaking from the experience of his own heart.

February 26, 1741, the Brethren Nitschman and Eller returned from Ceylon, and I spent again some time with them at the Cape Town, to mutual satisfaction and blessing. March 8th they set sail for Europe, and I returned to my mission.

March 31, 1742, I went to the town with Willem, and, having received a regular ordination, in our way home baptized him at a small rivulet, in the name of the Father, and of the Son, and of the Holy Ghost, calling him Joshua. April 2d,
I bap-

I baptized Africo, in Joshua's presence, at a brook not far from my hut, calling him Christian; and April 4th, both these Brethren being present, I baptized an Hottentot woman of the name of Vethguien, and called her Magdalene. On the 12th I baptized Kibbodo, and called him Jonas; also Gœrde's wife, calling her Christina.

As soon as it became known in the town that I baptized the Hottentots, the people were astonished, and some of the clergy much displeased. They sent for Joshua and Christian, and examined them concerning their faith. They answered: "We believe in God the Father, Son, and Holy Ghost!" With this they seemed satisfied, but asked them whether they could read; upon which they read the third chapter of the Gospel according to St. John. The clergymen were pleased, exhorted them to remain obedient to their teacher, and dismissed them in peace. The text for that day was: *Hearken to me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings.* Isaiah, li. 7.

Dec. 3d, Joshua and Christian returned from the Cape Town, praising our Savior that he had helped them through and given them utterance. In 1743 I began to have meetings for the baptized alone. August 25th I received letters from my brethren in Europe, advising me to return.

October 6, I made over my hut and garden to Christian, one of my baptized people, and went to reside at the Company's post. On the 30th I visited my Hottentots for the last time, delivered a farewell discourse to them, and took my leave. They wept much at parting.

November 18th, I left the post, and set out for the Cape Town.

January 28th, 1744, I went to the gentlemen of the council, and desired leave to return to Europe, which was granted with every mark of kindness. February 29th, I took leave of

the governor, and he generously gave me a written testimony of my behavior in that country. I likewise received testimonies from several other gentlemen in the town who knew me.

March 4th, I went on board the ship Schellach, captain Anthony Utryfchout, and the day following set sail for Holland, with seven homeward-bound East-Indiamen. We had a safe voyage, arrived June 17th, in the Texel, and the 22d at Amsterdam.

The small congregation of Hottentots which I left at the Cape, most of whom lived at my place of abode, consisted of forty-seven persons, whose names I will here insert.

Married Men and Women.

Joshua	and his wife	Miegtien.
Christian	_____	Kamus.
Jonas	_____	Hannah.
Cobus	_____	Catherine.
Bubesak	_____	Jantje.
Matthew	_____	Kaatgen.
Jan Dika	_____	Magdalene.
Frederick	_____	Christian's daughter,
Moses	_____	Anna.
Geerd	_____	Christina.
Stompje	_____	Catgen,
William		
John		
Prius		

Single Men.

Duncker.	Pieter.
Klipspringer.	Piet
Koopman,	

Boys.

Boys.

Jantje.
 Two called William.
 Peter.
 Kees.
 Adam.
 Two called Abraham.
 Kato.

Girls.

Jesje.
 Christian's daughter.
 A relation of Moses.
 Bubefak's daughter.
 A relation of Bubefak.
 Mitje.
 Andrina.
 Antjen.

In all forty-seven persons, now under the care of Brother
 John Martin Schwabler.

*Diary of the Indian Congregation on the River Retrench, now
 called Thames, in Upper Canada, from April 12th to Octo-
 ber 7th, 1792.*

APRIL 12th, having prepared to leave our temporary
 residence on Lake Erie, and made a proper disposi-
 tion to assist the widows and other helpless people on the
 journey, we met early in the morning, for the last time, in the
 chapel, and after a discourse on the daily word, *All flesh shall
 know that I am the Lord thy Savior and thy Redeemer,
 the mighty one of Jacob*, we praised the Lord with body,
 soul, and spirit, for all the good received from him in
 this place, recommending ourselves to his grace, that he
 would farther approve himself as our gracious shepherd, and
 be our protector and counsellor on the way we had to go.
 After the meeting, the canoes being loaded, we left our
 houses

houses towards noon. The missionaries and their families set off first, and sailed with a fair wind towards Detroit; but having proceeded about half way, the wind shifted, and obliged us to land on Fighting Island, and stay there all night. Many of our Indian Brethren came up and remained with us. Brother Michael Jung, who could not well bear the wind and cold on the water, joined those Brethren and Sisters who made the journey by land on foot.

In the forenoon of the 13th we reached Detroit, and settled our affairs with the governor and other gentlemen there. The governor lent us a small vessel to pursue our voyage. The Indian Brethren likewise arrived soon after at Detroit, all but three families, who were making canoes somewhere on the lake. The 14th, the wind being contrary, we could not proceed. The 15th we set off with a good wind. Captain Mills kindly accompanied us as far as Lake St. Clair in his yacht; but the Indians not being able not keep up with us, on account of the high waves in the lake, were obliged to land and encamp. The wind now became so violent, that it broke our mast, and carried it, with all the rigging, overboard. Being detained some hours in mending it, the consequence was dangerous; for we did not reach the mouth of the river Retrench before dusk; and as the boatsmen we had hired could not well observe, or were unacquainted with the entrance, we got into low water and ran a-ground. The wind now shifted about, and blowing violently from N. W. we passed the whole night in a cold storm, in the midst of a wild sea, the waves often breaking over our sloop. After midnight the wind turned east, blowing from the land. The 16th we saw land, but could not reach it. Seeing some Chippawas encamped, we made signs for them to come on board; upon which a woman with a girl came to us in a small canoe, and took the Sisters Zeisberger and Sensenman on shore. Having procured some more canoes from the Chippawas, we
unloaded

unloaded our sloop, got her afloat again, and brought her safe up the river to an empty house. The 17th we reached the settlement, and came to Sally Island, where we expected to receive 100 bushels of corn which we had bought in Detroit. Here Brother Zeisberger waited for the Indian Brethren, while the Brethren Sensenman and Edwards proceeded on the 18th with a view, if possible, on that day to reach the rapids. Brother Zeisberger lodged with Mr. Row, who was mate of the ship which fetched us last year from Sandusky Bay. He, as well as all the other settlers here, English, German, and French, behaved with much civility, and expressed great satisfaction to hear that we would be their neighbours. The 19th we visited many upon invitation, and found some, with whom we were formerly acquainted. In the evening Joshua arrived with his family. The 20th was stormy, and we could expect none of our Brethren.

The 31st Brother M. Jung, and those who travelled by land with the cattle, arrived here. Being quite destitute of provision, we helped them. The Indian sisters went directly to work to make baskets and brooms, which they sold to the settlers for a good price. We found here old Captain Wetterhold, who was stationed in the first war in Wechquetank and Gnadenhuetten, and knew many of our Indians. He informed Brother Zeisberger that two years ago, being on a journey to Detroit, the militia about Ligonier and Hannah's Town desired him to lead them to Petquoting, where they would fall upon the Indians. That he had desired some time for consideration, and then quietly made off. He added, that among these men, were several who had been with their cattle in our town, on their way to Detroit, to whom our Indians had done essential services; for without their assistance they could not have proceeded without annoyance from the Tawas and Chippawas. On their return our Indians gave them a guard

as far as Pittsburg, the road being unsafe, and this was now their intended requital.

The 22d in the forenoon Brother Zeisberger preached on the words, *All flesh is grass, and all the goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; but the word of our God shall stand for ever.* Some of the settlers were present. In the afternoon a company of warriors passed through. They went from house to house among the settlers, dancing the beggar's dance, and would not proceed until they had received something.

The 24th, all our brethren being here, except three canoes, we ordered the Indian assistants to divide the 100 bushels of corn among them, for which they were very thankful.

The 25th, we proceeded all together on our journey, except Samuel, who waited for those who were yet behind. In the evening we came to Brother Sensemans's lodging, at the upper end of the settlement. Our sloop could go no further, on account of the strong current. As the Brethren Sensemans and Edwards had erected a good hut, we left them here, and proceeded up the river in canoes as far as we first intended.

The 27th we set off with 25 canoes, and reached the rapids at noon. What rendered our passage difficult was, that we got no ground by setting poles, but were obliged to row against the stream. In the evening we encamped upon a high ground. The old blind Indian, Cornelius, formerly a most laborious and diligent man, but who lost his eyesight in Cayahaga, must now be borne by his son in and out of the canoe. Our whole company supped upon tortoises, of which the Indian Brethren caught many by the way.

The 28th some Sisters went to gather cranberries, and in the evening brought a great quantity to us. We perceived that the river sometimes rises twenty feet high, in the spring,

spring, when the snow goes off, then all the low lands are inundated.

The 29th we were obliged to help the cattle up the high banks on the north side of the river. Here we found another oil spring, and observed the oil flowing down the stream to a considerable distance. Our Brethren and Sisters gathered some of it for medicinal purposes. They use it for the rheumatism, tooth-ach, head-ach, &c.

The 30th, Brother Zeisberger, with some Indians, went to take a view of the great Bent, which had been highly recommended to us. We also saw several other places, but none of them fit for a settlement, and, upon the whole, did not find the country answer the descriptions given of it. Not willing to settle nearer to the Munzy and Chippaway town, and finding the land here inconvenient for us, we resolved to go back, and fix upon the first more eligible place. Samuel, therefore, with some other Brethren, went to look out for a good spot, and found one.

May 2d, we moved again, some miles down the river, and encamped on an high and pleasant place. In the evening we had a meeting, and considered the daily word, as indeed we have always done when possible. That also in this wilderness the songs and praises of our Savior might be heard, was our fervent wish and prayer; for he is worthy!

The 3d, a number of Brethren went with canoes to fetch Brother Sensenman and company.

We heard to-day that four families, viz. Jacob's, Joachim's, Renatus's, and Zacharias's, who were absent when we set out on the journey, had resolved to plant in the old place, supposing that they should come too late to plant here, and that they intended to follow us in autumn. Two families however, who had been left behind, came to us; one was Thomas's, who fell sick by the way and came so hither. We exhorted our brethren to think at present rather upon planting than

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building,

building, as they had found a better place for plantations, where they might dwell on both sides the river, above and below the town. Thither most of the brethren went on the 8th, about three miles lower down the river. We followed them on the 9th, and found an hut already prepared for us, where we could be under shelter. Thomas was very ill, but wished to see our future dwelling before his death; he stepped himself yesterday into the boat, and departed this life suddenly this morning. We heard to-day by some strangers, that two gentlemen, who had been sent by the United States with offers of peace to the nations, were killed by some Indians on their way, at which the nations were much displeased.

The 10th was the burial of Brother Thomas.

In 1774 he joined our congregation in Schoenbrunn. His grandfather Netawatwees, a Delaware chief, had turned him out of doors on account of his wicked life. In his travels he came to Schoenbrunn, where the Brethren spoke to him of the true way to happiness. He could not forget what he had heard, and though he then left us to go an hunting, he returned at Christmas. The Gospel he then heard, that God became a man, brought peace on earth, and by his blood purchased for us the forgiveness of sins and eternal life, conquered his heart, so that he resolved to surrender himself to the Lord. In the following year he, with his whole family, joined the congregation, without consulting his relations. When they heard this, they were displeased, and reprimanded him severely. He answered, "You have turned me out on account of my wicked ways; and now, when I am in a place where I hear and learn what is good, ye are also angry; though ye should rejoice that I have renounced my former wicked life, and am seeking after God, that I may be saved." He frankly confessed to Brother Zeisberger how wickedly he had lived, and what a devoted servant

tant of Satan he had been. He added, that he had even had familiar intercourse with the devil. The Missionary told him, that if he would devote himself entirely to our Savior, who died for the greatest and most abandoned sinners, to redeem them from death and the power of Satan; and if he learnt to know him, and received life in his heart, then all such delusions and juggling tricks would vanish of themselves. He then visited Brother Rothe, told him of his devilish works and incantations, and desired to know, whether a man of his description might also become a believer, and be saved? After his baptism, which took place September 11, 1774, he entirely forsook every thing relating to heathenism, and May 18th, 1776, was admitted to the Holy Communion. He was of great use to us in sending messages to the chiefs; being intrepid, and not ashamed to speak to them of the ground of our salvation. If they asked him about the Indian congregation, he always answered judiciously, and obliged the evil-disposed to hold their peace in his presence. When his grandfather saw him again, after three years absence, he was much amazed at the change wrought in him. In regard to his conversion, it was very evident, that he had laid a good foundation in the doctrine of the atonement made by the death of Jesus. Last year he was appointed an assistant, and expressed his thoughts in the following manner: "I am
 " a servant in the chapel, and now also called to be an
 " assistant; but it is not this degree of usefulness which
 " makes me happy. I find I must have the Savior and cleave
 " unto him, for only in converse with him I can be
 " happy and chearful." When we had crossed the Lake he stayed behind to attend the sick, but was himself taken ill, and he arrived here very weak, but neither he nor we expected his end to be so near.

As soon as we had laid out our town, the assistants made beginning to divide the farms. We have three large dales,

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and

and each family may have as much land as they waht. The high lands are sandy; the low lands as rich as can well be conceived. There are springs in abundance, and the clearing of the ground is easy. The greatest inconvenience is, that all stones wanted must be fetched from the bed of the river.

The 12th, a man with his wife and child, and a widow with her daughter, after being examined by the Indian assistants, obtained leave to live with us. But they remained with us only a few weeks, and the man being consumptive, died soon after.

The 14th, our Indian Brethren assisted us in clearing a few acres of land.

The 17th, being Ascension Day, in the forenoon we considered the text, *God, manifest in the flesh, was received up into glory.* We adored him, praying that in this place also he would walk among us. Our meeting being in the open air, a heavy shower of rain soon sent us home.

The 20th, Brother Senfeman preached on the gospel: *When the Comforter is come whom I will send unto you from the Father, he shall testify of me* (John, xv. 26.), observing, that it is He who leads all distressed and troubled souls to the fountains of salvation, to the wounds of Jesus, the Lamb of God, and who makes them partakers of all the solid treasures, which Jesus has merited for us. Brother Zeisberger spoke in the evening meeting on the daily word: *Behold, I will lift up my hand to the gentiles, and set up my standard to the people, and they shall bring their sons in their arms, and thy daughters shall be carried upon their shoulders,* Isaiah, xlix. 22.

The 23d, a party of Chippawas coming down the river, viewed our town and improvements with evident marks of surprize. Some Indian Brethren who have been up the river as far as Munzy Town, have seen no place so good as that we have pitched upon; even Munzy Town itself is a wet, miry place.

The 26th. This week was spent in planting, and building huts; but the muskitoes were very troublesome both day and night. One bear and a few deer were killed.

The 27th, Brother Zeisberger preached concerning the out-pouring of the Holy Ghost, sent by our Lord Jesus Christ, to abide with us, and given to all the children of God, to teach and to lead them into all truth. Then we sung part of the liturgy to the Holy Ghost.

June 2d, two Chippawas brought a message with a few pieces of tobacco, which they desired us to forward to the Munzy and Chippawa town. It contained a summons to be ready, against further notice, to meet the Americans, who were said to be marching again into the Indian country. This report was false, but we forwarded the message by some Indian travellers. This day a party of Mohawks also passed through here. Block-houses for the Brethren Zeisberger and Senfeman were raised by some Indians hired for the purpose.

On Trinity Sunday, June 3d, John Henry's new-born daughter was baptized into the death of Jesus, and called Rebecca. Some brethren returned from Munzy Town, where they had bought corn. No more is to be had among the white settlers: but our heavenly Father graciously provides for us. The 100 bushels which we bought on account of the Brethren's society for the propagation of the Gospel, and divided among our Indians, has been of great service to them, as they were thereby enabled to clear and plant without losing time in search of corn among the settlers.

June 10th, Brother Edwards preached, and many strangers were attentive hearers. He showed that our first concern in this world should be to become subjects in the kingdom of God, and be arrayed in the Savior's righteousness.

The 11th, a party of warriors came from Munzy Town with the war-whoop, and encamped near our town. In the evening they had a war-dance, but their captain admonished them

them to be quiet and orderly, as we were their friends. Our evening meeting was therefore held without disturbance. The warriors stayed here on the 12th, and danced the beggar's-dance in the town; and though they behaved tolerably well, yet the whole affair was exceedingly disagreeable to us. We and the assistants spoke to such of our people as were weak, warning them to beware of the snares of Satan; yet we saw, to our great grief, that ten of our young people, chiefly boys, went with them. Their pretence was, that they could not hunt hereabouts in summer, on account of the muskitoes.

One of the warriors, speaking of his heroic deeds, Boas answered: "None is great and mighty but God, who is over us all. He has created every thing, and we are altogether before him, like the meanest worm, or one single muskito, which is killed in an instant with the tip of the finger." To this the warrior could make no reply. William Henry (Killbuck) had almost quarrelled with the warriors, had not the Captain seasonably interposed. He was with Colonel Broadhead when he destroyed the Mingo and Munzy Towns on the Alleghany. Among these warriors was one who had lost his brother and his horse in that action, and would now revenge himself by taking a cow from Henry, but the Captain would not permit it.

The 14th we received by a Chippawa Indian, a packet of letters and accounts from October 1791, to March 1792, sent to us by Mr. Askin, by which we were enlivened and strengthened, after much trouble.

June 16th, the Brethren Zeisberger and Senselman moved into their new houses.

Sunday, the 17th, Brother M. Jung preached in the shade under the trees. Afterwards we read accounts from Bethlehem. The Indian assistants then met the congregation, and reminded them of several of our rules, viz. To keep holy the

the sabbath; to bring up their children in the fear and love of God, &c. In the evening meeting we read to the congregation Bishop Spangenberg's letter to them, received in the last packet, and had afterwards many pleasing testimonies of the blessing received in hearing it.

The 21st, some of our people went to Munzy Town to fetch corn, but could not get as much as they wanted, though they offered a dollar per bushel. From thence came on the 22d, the Munzy chief Lebachkes on a visit. Being often indisposed, he wishes now to believe and to be converted, but is afraid of the reproach attending it, loving the honor of men; yet he is fore afraid of death.

He lately sent word by the warriors to Brother Leonhard, whose uncle he is, bidding him accompany those warriors to the war. Leonhard answered, that though heretofore he had been a warrior, he had now given up all thoughts of war, and would never have them again. In this respect his relations should not think to command him, for he never would obey them. He was now serving another Lord, the God of heaven and earth; to his word he would be obedient, and live according to his precepts.

The 26th, we heard by Indians from the fort, that there would be no expedition now, a truce having been concluded, and peace expected to ensue. Our men, who went with the warriors, were gone an hunting to Petquotting.

The 27th, the Indians proceeded on their journey. They had attended our meetings, and heard many a precious word concerning the salvation of their souls.

July 1st, Brother Zeisberger preached. When we read the accounts, and heard how gloriously the work of our Savior flourishes in other Missions, we are ashamed that it proceeds so slowly with us, and that, instead of increasing, we rather decrease in number. Among the wild Indians there

there is at present but little hunger for the word of God; they are in general indifferent about their spiritual happiness and salvation. We ardently pray that our Savior would kindle a new fire in the hearts of the Gentiles.

The 2d, Mr. Parks came from Fort Detroit with some corn, salt, and other goods for our Indians.

The 4th, five Mahikan Indians arrived here, who live among the Oneidas, and stayed with us one night. They had a message from Congress to the Nations about peace. One of them had been last spring in Nazareth and Bethlehem, and highly praised these places. They said they had not expected, so far in the Indian country, to find Indians who had the word of God among them; and admonished our people to hold it fast. Being in haste, they set off again on the 5th, by water, and said that they hoped on their return to make a longer stay, to speak with the Missionaries, and to become better acquainted with us.

The 9th, the Brethren began to build a meeting house, which was roofed on the 12th, when we met in it for the first time.

The 15th, Brother Edwards preached, and Brother Zeisberger held the meeting of the communicants. The latter spoke very seriously and pointedly concerning the deviations observed among some of our people, shewing them their weakness in faith. As we have not been able to enjoy the Holy Communion since Easter, he admonished them not to lose their confidence in our Savior, but to draw nigh unto him with all their faults and wants, that he might heal, comfort, and enliven them anew, and then gave out the Lord's Supper to be held on the 18th. On that day we had a love feast with the whole congregation, glad and thankful that we are so far in order again, and have a meeting place, where we may hear the word of God, undisturbedly. In the evening the
com-

communicants partook of the Holy Sacrament of the body and blood of the Lord, by which he blessed us most sensibly and unspeakably.

The 19th, Brother Senseman admonished the communicants to approve themselves in their walk and conversation as such who are truly united to Jesus, and to show forth his death, until he comes.

July 20th, some, being in want of provisions, were obliged to go among the white settlers in quest of work. Brother Zeisberger admonished them to be on their guard against all seduction, and to remember that Christ our Savior having redeemed us from this present evil world, will grant unto us grace and power to resist the temptations to which we may be exposed in it.

We heard to-day that the Wiondat who wished to move to us, had been forsaken by his brother, and that he could not proceed alone on the journey, being very ill. The Romish priests questioning him, why he would forsake them and join another religion, he answered, That though he was baptized by them, and had heard them preach; yet their words appeared to him like empty straw; and he had found nothing with them to afford that ease, for which his burthened heart was seeking. But having met with the true way among the believing Indians, who moved from one place to another, being a persecuted people, he would on that account go to dwell with them.

July 24th, some Munzy Indians, from the neighborhood of Presquille, passed through our place with a message from congress. They had seen Brother John Heckenwaelder at Pittsburgh.

The 25th, in the evening-meeting, held by Brother Senseman, were some Indians from Munzy Town, who came to-day, and stayed on purpose to attend our public worship. The head man of the company said, that though he had never heard our doctrine, it had always been his opinion, that we

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had

had something good, and knew the way to eternal life. Brother Senseman spoke much with these Indians, and proclaimed to them the gospel of salvation in the blood of Jesus. The head man declared at his departure, that he had kept three words in memory: 1. That God himself was come into the world, born a man, like us, and clothed in our flesh and blood. 2. That he died for men, and brought them eternal life. 3. That whosoever now believes in him will be saved, but he that does not believe in him, will be lost.

August 4th, some of our people returned from the settlement, where they had assisted in the harvest, and earned something for themselves. A peculiar circumstance occurred with the Munzy Captain Wijan, who marched through our town in June, and proceeded as far as Detroit. He was there taken ill, and the soldiers not being called to action, he arrived here on his return, the day before yesterday. Being still very ill, he had begged his people to hasten with him on the way, that he might only come to us, for after his own home he had no desire. He intended already last spring to come to live here, but resolved to plant once more in Munzy Town, and then move hither in the fall. Afterwards he received a message to come to the war, and went; some of our people (as was remarked above) accompanying him. We imagined at that time that he had enticed them to it, but found afterwards, that they only wanted to make use of that opportunity to go on a hunting party over the lake. On his way to us, his people would cure him after their manner, but he would not permit it, saying, that he desired nothing of them but to be brought to us. They nevertheless sent to Munzy Town for some Indian physicians, who came hither, but on seeing him, declared that they would leave him entirely to us. The Indian Brethren begged most earnestly that we would baptize him, as he had desired, as soon as he came hither. After mature deliberation

tion we granted his request, though he was already speechless, and he was baptized in the Indian camp, after an address made by Brother Zeisberger to all present. He received the name of Jacob. There was a particular feeling of our Savior's presence with us during this transaction, and all our people rejoiced, that thus another brand was plucked out of the fire.

August 6th, towards evening was his funeral. Some strange Indians were present, and very attentive. His widow appeared in the widow's dress, and placed herself by the coffin, near to his head; but during the discourse, while we were in the chapel, she retired into the woods.

The 10th, Boas conversed much with a family of Chip-pawas who visited us, concerning the happiness which our Savior has procured by his blood for all men, Indians not excepted, who will believe and receive it. They listened to him very attentively.

August 13th, we partook of the Holy Sacrament of the body and blood of Jesus.

The 17th, Captain Brandt's son and eight Mohawks passed through our place with a message from the United States to the hostile Indians.

The 30th, the assistants spoke with Andrew, who had gone with the warriors, and returned on the 27th, and told him that we could not approve of his behavior in the congregation, and that, unless he altered his ways, he could not live with us.

On Sept. 7th we had a day of grace and blessing. The Lord convinced us that he owns us as his people, for he caused the light of his countenance to shine upon us, and we felt his peace in a very enlivening manner.

September 8th, the assistants spoke with Nicholas, and put him in mind of the declaration he made when he returned to the congregation at Petquotting, showing him that for a long

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time

time he had acted contrary to it. They asked him, whether he had changed his mind, and got a love for the world again? He confessed, that he had done wrong and been in a bad way, and very humbly begged for forgiveness. We found that he had been offended, and thereby became confused in his mind. We therefore pitied him, and received him again in love. On the same day Nicholas brought us a message from Eckushuawe, the Ottawa chief, of which we had heard some time before. The preamble sets forth, that he had received an account that seven chiefs (that is, seven nations) had agreed to negotiate for peace, and sent him a calumet of peace as a present. And as he could believe them to be sincere, he would take an early opportunity to inform his grandfather of it. Then the message follows, viz.

“ Grandfather, ye believing Indians, I gave thee Petquot-
 “ ting, and the adjoining land, for a dwelling; but ye were
 “ disturbed by the war, and ye have been forced to retire for
 “ a while; but I stand to my word, and it shall not be al-
 “ tered! And as I believe that now, when the nations assem-
 “ ble on the Miami, it will come to a treaty of peace, I give
 “ thee timely warning. Make ready to return to Petquot-
 “ ting, to take possession of it again. I will do so too. I
 “ will make myself ready, and go to dwell not far from San-
 “ dusky Bay, where I shall be near thee. When I return
 “ from the great council I will bring thee a true and full ac-
 “ count.” In confirmation of the above, a string of wampom
 was given. The daily word for the day, when we received
 this message of peace, was, *Fear not, for thou shalt not be ashamed;
 neither be thou confounded, for thou shalt not be put to shame.*

September 11th, Tobias departed this life after a painful illness, and was buried on the 12th. He was baptized as a youth on the Cayahaga, April 8th, 1787, and March 7th, 1789, admitted to the holy communion. His father was the
 assistant

assistant Tobias, who was murdered at Gnadenhuetten. He was a promising young man, and learned to read and write well; in which he took great delight; but proving unfaithful to our Savior, he became unhappy, and even resolved to go to war to revenge the blood of his brother Mathew, who had been killed on Beaver Creek; he was however dissuaded from it. We were not without fear, that he might at length leave our congregation; but the gracious hand of God preserved him. Last winter, as he was out an hunting, he got a violent cold, and became so lame that he could not walk any more. During his confinement he had his bible, and other translated writings, constantly by his side, and spent much of his time in reading and writing. Some days before his end he was heard to pray to our Savior to forgive him all his sins, and to take him to himself. He was comforted in his heart, and being assured of the forgiveness of the congregation, he departed this life in peace. To-day Joachim, jun. came from the lake, where he stayed to plant. Brother Zeisberger spoke seriously with him concerning his lukewarmness, upon which he showed much contrition, and promised to return to us next autumn.

On the 16th Brother Edwards preached, and Brother Zeisberger invited the communicants to the Lord's Supper. Tobias, son of old Ruth, one of those who went with the warriors, not to go to war, but only to hunt, returned and begged to be received again. His request was granted, but only on trial.

The 21st, for some nights we have had sharp frosts, and our corn has suffered much. It was very unfortunate, that we planted seed raised at Petquoting, instead of that raised in this neighborhood, which is more adapted to the climate.

September 22d, our people having been spoken with in reference to the Holy Communion, we had a blessed enjoyment of

of the body and blood of our Lord. A brother named Nicodemus was re-admitted, and Anna Caritas partook for the first time. In the evening two Chippawas from Detroit brought us a packet of letters and accounts of May and June.

At noon the Mohawk; Joseph Brandt, with forty Indians, arrived here on their journey to Detroit and Miami. They stayed some hours, and proceeded on their way by water. Brandt said, that the nations were now treating about peace, but it appeared that the Shawanos and Twichtwees would not agree to it; that Congress was not inclined to give up the land on the north-west side of the Ohio, having bought and paid for it twice, and would rather pay more, than relinquish it. They had also promised the land on the Muskingum to the believing Indians, and for that reason also could not give it up. His opinion in regard to us was, that we would do well to remain here, and not return over the lake, as we might live here in peace, and he still doubted whether the peace would be lasting.

October 4th. For several days past many Chippawas have passed through to their winter hunting places, where they usually remain till spring. They had a family with them, with a lame and an old man, who could not follow them, as they were going by land. They therefore begged permission to let them remain with us; and that we would now and then give them something to eat, that they might not starve. They promised also to bring them something from hunting. We could not deny their request, thinking that possibly our Savior had thus given us an opportunity to do good, as well to their souls as bodies. We mentioned this to our people, and exhorted them to let their poor neighbors share in their plenty and their prayer.

The 5th, another company of Mohawks passed through on their way to Detroit.

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The 7th, Brother Edwards preached. The assistants spoke with Andrew, who as a repenting sinner begged for forgiveness and re-admission, which was readily granted him.

In the evening Samuel and Stephen returned from Detroit, but we did not hear what the nations had agreed to in their council.

On the 8th the Chippawas, who lay in our neighborhood, begged our Indian Brethren to bury one of their children, who died yesterday, which was accordingly done.

We and our Indian flock salute our congregations in Europe, recommending ourselves to their remembrance and prayers.

A short Account of the Esquimaux Esther, who departed this Life at Okkak, on the Coast of Labrador.

SHE was born at Killanek in the North, and on hearing the gospel for the first time at Nain in the year 1773, retained an abiding impression of its truth and power. She used frequently to go alone to the hills at Killanek, and pray to Jesus that he would have mercy upon her and save her. After her father's death she married, but lost her husband in 1787, having then two children to care for. These were both murdered by a malicious old woman, who pretended that Torngak had killed them. Whenever she called to mind the savage treatment she and her children then met with, she burst into floods of tears.

In 1788 she came to Okkak, and we soon perceived that the Gospel of a crucified Savior proved a balm to her afflicted soul. Her conversion was more real, and her perseverance in walking uprightly before God, greater than we
have

have ever witnessed in an Esquimaux. She was baptized Jan. 6 1789, and in May admitted to the Lord's Supper. Having truly found the remission and deliverance from the power of sin in the blood of Jesus, her heart was filled with love to him. She had an active mind, learned soon to read, and even to write a little, and used to write or dictate letters to her Esquimaux sisters in the other settlements. Once she declared how glad she felt that she was not born sooner, for then she should not have heard of a Savior. Her walk and conversation was edifying to all her country-people, and we were likewise, on this account, sorry to lose her so soon.

July 13th, 1792, she complained, but yet went to sea in her kajak. On her return at night she sent for the Missionary, and told him that she was very ill, adding, "Whether I live, I live unto the Lord, and whether I die, I die unto the Lord, for I am his; he has purchased and redeemed me by his blood, and will keep me for ever." She was perfectly resigned, but often expressed her joyful hope, to be soon with Christ.

On the 16th, early, she fell asleep, about the 30th year of her age.

*Extract of a Diary of the Missionaries in Antigua, from
January to June 1792.*

JANUARY 1st, the symptoms of Brother Watson's illness became very alarming, and on the 2d we sent for a physician; for, in addition to his former complaint, he was attacked by a violent fever. On the 5th his disorder took a favorable turn, though he was reduced to a state of extreme weakness. In the course of this week we had appointed those negroes, who, though baptized, are not yet communicants, as likewise the candidates for the Lord's Supper, belonging to the town division, to come to us (see Introduction, page 10.); but Brother Watson's illness rendered it impossible for us to see and converse with each of them separately; therefore, as they came in great numbers, and stood waiting before the door, they were admitted and addressed in classes. We wish never to be under the necessity of discontinuing the practice of speaking with each of our negroes, not only because it would be a great disappointment to them, but on account of the many proofs we have of the benefit attending it. Some negroes, who cannot be spared from their work at the usual time appointed for the meeting of the congregation, contrive to come in this way to converse and advise with us, and to such we are particularly attentive. On Sunday the 8th, our house was surrounded by negroes, who flocked to us in great numbers, even before sun-rise; and having postponed the celebration of Epiphany to this day, we had enough to do. Yet we thought ourselves amply rewarded for our labors, by discovering, from the declarations of the negroes, that the celebration of Christmas had been attended with unspeakable blessing, and we may with truth say the same of this day. On the 9th, Bro-

ther Watson seemed much recovered. On the 29th, we had our usual prayer-day, on which 72 grown persons were baptized; and 77 admitted among the candidates for baptism, in the two congregations.

In these days Brother Hofman received an invitation to visit a gentleman, who has large possessions both in this and other islands, and who, on his arrival, finding many of his negroes under our care, expressed a wish that all of them might be converted, and become true believers. He very generously proposed to build a chapel on his estate for the convenience of the negroes, and made several offers which showed great sincerity and good-will. Brother Hofman answered all his questions concerning our plan and manner of proceeding with the greatest freedom, for which the unaffected cordiality of the gentleman was peculiarly inviting, but declined giving an answer as to the proposal of building a chapel, and the acceptance of his other kind offers, till he could communicate them to his brethren in Europe; for the negroes belonging to this gentleman's estate have a convenient and easy road to our meeting-place on a neighbouring plantation. Before he left the island, he made every regulation tending to the support and comfort of his negroes, and ordered that the old, infirm, and worn-out amongst them should receive an equal portion of provisions, and every other attendance with the rest.

On the 31st, Brother Watson was again worse, but recovered so far on the 6th of February as to be able to take a little airing on the sea in a boat, which strengthened him so much, that on the 12th, being communion-day, he was able to assist in the service. On the 15th, at the particular request of Mr. and Mrs. K. he went, for a change of air, to their house in the country, with our best wishes and prayers for his restoration; but on the 17th we were greatly alarmed by an account of his having had a repeated attack, and that so violent,

violent, that his departure was hourly expected. As he desired to speak with Brother Hofman, the latter set out immediately, but found him so weak, that he could not utter one word for a considerable time. At last he said, with a cheerful countenance, " I am exceedingly rejoiced to see you ; I thought I should have departed to the Lord this night." While Mr. K. and Brother Hofman were consulting about the steps now to be taken, Brother Watters arrived with a coach to convey him to the town. This not being thought advisable in his present state, a litter was provided on the day following, in which he was brought home safe. The physician gave not the smallest hopes of his recovery, yet he seemed to get better, and was greatly supported by the Lord in his weakness. But not many days after, the most alarming symptoms appeared, which again checked all our hopes.

In this month an old negroe assistant, Joseph, departed this life at Gracehill, rejoicing in our Savior. He was baptized in 1776, and admitted to the Lord's Supper in 1778, being one of the first fruits of the Mission at Bailey Hill, and already then emancipated on account of old age. He lived afterwards chiefly with our Missionaries at Bailey Hill, attending not only to the service of the chapel, but assisting wherever he could, and would gladly have moved to Gracehill to spend the remainder of his days with them. But some malicious people among his countrymen irritated his former master against him, and although he had been legally emancipated, we advised him to remain on the plantation, to avoid disputes. Having been some time after appointed an assistant, he was universally esteemed and beloved by all the negroes as a father. This was remarkably evident at his funeral. His fellow-assistants carried his remains to the grave, and the congregation followed weeping and mourning over his loss. Shortly after, a baptized negroe called Lydia, departed this life at Gracehill. She was so much esteemed by

the sisters, that during her last illness each would take her turn to watch with her during the night. Brother Bardill, who buried her, met with a singular accident in going to the place of interment. The flies and gnats being very troublesome to his horse, he plucked a branch from off a tree to drive them away, and afterwards having occasion to apply his finger to one of his eyes, it became suddenly so painful and inflamed, that it was with much difficulty he could perform the service. The next day, proper means being used, he grew better. This tree abounds about Gracehill, and bears a sweet-smelling fruit, much resembling an apple, yet is so poisonous, that if eaten it proves certain death.

On the 26th of March, while we were reading our Lord's sermon on the mount to a congregation uncommonly numerous, a great emotion was perceptible; and coming to these words:—After this manner therefore pray ye:—*Our Father which art in heaven, &c.* the whole congregation rose, and repeated the Lord's prayer with peculiar fervency and devotion. It being impossible for us to see each of our communicants separately, as the Brethren Watson and Watters were both ill, we met them in classes, and exhorted them to examine their hearts before our Saviour, and under the influence of his Spirit. During the last quarter we have admitted 86 persons to the Lord's Supper, and added 123 to the class of candidates. On the eighteenth of April the concourse of people was so great that we scarce knew how to contrive to see those who came to speak with us. Eleven children were baptized.

At Gracehill Brother Hofman was taken ill with a violent fever, but God blessed the means used for his recovery with success. Brother Watson grew weaker every day, so that he was at length unable to take any share in the labor.

On the 25th, 72 persons were baptized in the two congregations.

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Having heard from London that we might shortly expect Brother Towle and his wife to assist in this mission, we looked out for them daily with great eagerness. The Passion Week and Easter were celebrated with great blessing. The history of the sufferings and death of Jesus was read to the negroes both here and on Martin's and Bowling's Estates. Though the weather was uncommonly wet, with such heavy rain as has hardly been known in the island at this season, yet more of our people attended, both at St. John's and Gracehill, than we could have expected. In this month Brother Hofman was desired to call upon Dr. F., who very much urged, that we would now and then preach to the negroes on his estate. He would not admit of any objection, which from various considerations we were obliged to make, and therefore his request was complied with in the sequel, as far as lay in our power. He made an offer of a large house for this purpose.

April 29th, we were obliged in all haste to send for a physician, Brother Watson being suddenly seized with a violent spitting of blood. He was nevertheless present at the conference on the 1st of May. However, the prescriptions of the physician, which for so many years had proved so beneficial, failed now of their desired effect, and it became evident, that the present attack would hasten his dissolution. When the negroes met to the communion on the 6th, they expressed the greatest concern for him, and prayed that the Lord, if it were his gracious will, would preserve to them so valuable a teacher. May 13th, we had the pleasure to bid our Brother Towle and his wife welcome. Their arrival seemed to impart new life and vigor to Brother Watson, who entered into the deliberations at our conference with his usual alacrity, though evidently in a very weak state of body. At the conclusion he said: "How thankful am I to our Savior
" for sending us this timely assistance, but I think it will be the
" last

"last time, that we shall thus meet together here below."

On the 20th, 70 grown people were baptized in the two congregations, and 79 were added to the candidates for baptism. With Brother and Sister Towle's assistance, we could now again speak with all our people as usual, previous to the Lord's Supper. In this month our old Brother Adam, who had long been an useful and respected assistant among the negroes, departed this life. His loss will be sensibly felt on various accounts. About this time we had occasion to give a very serious exhortation to some of our people, to avoid a custom practised by the negroes here at funerals. They assemble in large parties to eat and drink, and now and then commit great excesses. We therefore advised our people to drop the custom entirely, however singular it might appear to their countrymen or relations; for though they may wish to conduct the feast with regularity, the occasion is seducing. We have seen instances of sick people having wanted the bare necessities of life, and after their death, plenty of every thing has been consumed in honor of their funeral. We represented to our congregation, how much better it would be to incur that expence for the benefit of the living, than for the honor of the dead.

June 9th, Brother Watson had sufficient strength to write several letters, but was so much fatigued by the exertion, that in the evening we expected his departure. However, on the 10th, he appeared somewhat better; and on our meeting together in his room, as we usually did every evening, after the labor of the day, he was remarkably lively, observed that he felt quite well, and hoped to be able to walk out the day following, and therefore would not permit any one of us to sit up with him that night. Accordingly we all retired to rest, except his wife, who watched with him. But, unexpectedly, early in the morning we were waked with the mournful intelligence that he was just departing; and having immediately
assembled

assembled together around his bed, we sang some verses, offering up prayers and thanksgivings to the Lord, into whose joy this his faithful servant was now about to enter. At four o'clock he expired, and we were quite overpowered by an inexpressible sensation of pain, but also of the peace and consolations of our Savior. This event being immediately made known to the Missionaries at Gracehill, they all repaired to St. John's.

Long as we had been prepared to lose this valuable servant of God, we felt his loss very severely. He was truly a pattern for us all, not only with respect to his exemplary conduct as a Missionary, but in his private character and behaviour. During an illness of so many years continuance, he never discovered any symptoms of impatience or fretfulness, though the nature of his complaint might have occasioned it.

His interment was on the 12th, to which so great a multitude of both white and black people came, that the church could not contain one half of the company. Brother Hoffman first spoke upon the words, *I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live.* The corpse was borne to the burial-ground by 6 negroe assistants, and preceded by all the white brethren employed in the Mission in Antigua. The Sisters followed, and then all the white people. Upwards of 2000 negroes closed the procession. The solemnity, stillness, and order, which prevailed on this occasion, were remarkable.

On the 13th we met in conference, to fix upon some interior regulations respecting the conducting the Mission, till we should receive directions from our Brethren in Europe. The negroes, who shed numberless tears at the loss of their valuable teacher and father in Christ, some even appearing inconsolable, were assured, that no exertions should be wanting on our part, to render their loss more supportable, by attending

attending to each individual, and serving them according to the utmost of our powers, as our late Brother Watson had done.

Our late Brother

SAMUEL WATSON

intended to write a Narrative of his own life, and had begun with the words of an old hymn :

God, my light, my leading star,
Who hast kindly me directed,
And protected ;
When thy mercies, daily new,
I review,
In the dust I fall before thee,
Lost in wonder I adore thee ;
They are great, yea numberless !

These words are written with a trembling hand, which renders it probable, that weakness prevented him from continuing the narrative.

He was born in London, November 18th, 1745, where his parents then lived in connexion with the Brethren's congregation. As they went soon after to Germany, they took him with them, and placed him in a school in Wetteravia. He afterwards went to the College of the United Brethren, at Barby, in Saxony.

In his youth he distinguished himself by his love to Jesus Christ our Savior, and, as those Brethren who were entrusted with his education have often remarked, by an uncommon simplicity of manners. Even as a boy he was much respected by his companions. In 1767 he left the college, and was appointed a tutor in the school of the Brethren at Fulneck in Yorkshire, where he continued eight years, till called in 1776 to the service of the Mission in Antigua. Previous to his departure from England, he was ordained a deacon of the

the church of the United Brethren. He arrived in Antigua on the 20th of May, and June 24th, was joined in marriage with Mary Elizabeth Engler. In July they moved to Bailey Hill, where there was but a small society, which, during his faithful services, increased to the present large congregation.

He considered his call to the service of this Mission as proceeding from the Lord, and in all his labors had a single eye to the advancement of the kingdom of Jesus Christ. That his firm hope and confidence has not been put to shame, the present state of the Mission is the most undeniable proof. Even in his bodily infirmities the Lord manifested himself as his strength. From his youth he was subject to an asthmatic complaint, and during his stay at Bailey Hill, the situation of which is lofty and exposed to the winds, he was frequently under the necessity of preaching in the open air, for want of room in the chapel. On these occasions he exerted himself beyond his strength, and laid a foundation to all his subsequent complaints. In 1781 he was seized with a violent spitting of blood, so that his departure was hourly expected. He was therefore removed in a litter to St. John's, where he could have better advice and nursing. By the turn which his disorder now took, it appeared as if he might linger on for a considerable time, and yet be incapacitated for any future service in the Mission. He therefore wrote a letter to the Brethren, who superintend the concerns of the Missions in general, to propose his being dismissed from his station, and to desire the immediate appointment of his successor. Yet, having some doubts concerning the propriety of this step, occasioned chiefly by the great love he felt towards the poor negroes, and his concern for their salvation, which he was eagerly desirous to promote, even to his last breath; and firmly believing, that the Lord would answer his prayer and reveal his will to him, he submitted his proposal

to the lot, by which it was decided in the negative. Thus he continued in his post. Being now firmly persuaded in his own mind, that he remained in the service of the Mission in Antigua, according to the gracious will of God, he seemed to recover new life. Both his mind and body were strengthened; by degrees he recovered a tolerable state of health, to the astonishment of all, and re-commenced his labor in June 1782. He was at that time fully employed, the seat of the Mission being removed from Bailey Hill to Gracehill, where a new church was building. The congregation increased rapidly, more being daily added to the number of the believers, and our late Brother distinguished himself by a most indefatigable attention to the spiritual welfare of every individual under his care. When the new church was consecrated on the 16th of March 1783, the congregation at Gracehill consisted of 819 persons, and his joy to see them all accommodated with sufficient room was inconceivable. But so rapidly did the work increase, that in a short time the new church proved by far too small. One single class filled it, and it became necessary to administer the Lord's Supper to the communicants in two divisions, and yet there was hardly room for them. In 1784 he was again seized with a dangerous illness, which confined him to the house for half a year, and so weakened him, that it was a year and a half before he could resume his labors. Yet he was even during this period of illness and confinement by no means inactive. He employed his time in conversing with the negroes, who constantly visited him, and devoted himself so entirely to this work, that it was often midnight before he retired to rest.

From his youth he had formed a proper idea, what a living congregation of Jesus ought to be; and therefore, in the beginning of his service, now and then found it difficult to bear with imperfections and faults, which in so large

large a congregation of negroes appeared almost unavoidable. Having frequent opportunities of seeing the first love to Jesus in negroes newly converted, it gave him pungent pain, whenever he discovered its fervency growing cool, and perhaps succeeded by indifference. On these occasions, he stood in need of comfort and encouragement from his fellow-laborers; till experience taught him to join to his zeal, patience and long-suffering. To the general Synod of the Unity of the Brethren, assembled in 1789, he wrote—"It is our wish to present unto the Lord Jesus a congregation without spot or blemish; but this neither is, nor appears possible to be effected in so large a congregation of negroes." He had however the pleasure to see a multitude of Brethren and Sisters walking according to the grace they had received, of whom there is a large company already assembled around the throne of the Lamb, singing the new song of the Redeemed, in which he now joins.

Besides the daily duties of his office, he carried on an extensive correspondence. He had a remarkable talent for writing the Diary of the Mission, from which those who rejoice in the prosperity and advancement of the kingdom of Jesus, have reaped great edification.

In May 1791, he was appointed to preside over the whole Mission in Antigua, as successor to Brother Brown, and also to have the special direction of the congregation at St. John's. His farewell meeting with his beloved flock at Gracehill, was very moving. During his ministry this congregation had increased to 2600 souls. He commenced his labour in St. John's with renewed activity and vigour, which filled us with secret apprehensions, as the declension of his strength was evidently to be perceived. His chief and daily concern was to acquire a thorough knowledge of every individual entrusted to his care; he therefore spent great part of his time among them in the country, on the different estates to which they be-

longed, directing his attention more particularly to those who had but few opportunities of coming to church, or of seeing the Missionaries in the town. He formed moreover an intimate acquaintance with all the negro assistants.

But soon, alas ! he was obliged to desist from his exertions and activity, being in August 1791 seized with a violent spitting of blood, which, after some short intervals of better health, increased at last to so alarming a degree, that all medical assistance proved vain.

His mind was nevertheless wholly employed with the cares and concerns of his office ; he presided, as usual, in our conferences, and did not at first believe that the repeated attack of his former complaint would be the means of his dissolution. He would often say : With God nothing is impossible ; if it is his will that I shall continue in his service, it will be an easy matter for him to restore me to my former strength. He knows that I have no other view in wishing to regain my health, but that I may serve him better ; for the harvest truly is great, but the laborers are few.

Two days before the arrival of Brother Towle, he was so extremely feeble, that his departure was hourly expected, on which account he desired that Brother Hofman might be sent for from Gracehill, that he might take leave of a Brother, with whom he had lived for many years in the closest and most intimate friendship. But the news of the arrival of an assistant in the Mission, caused a sudden change, and as it were, restored him to new life. He opened our next conference with his wonted vivacity, and continued chearful, patient, and resigned to the will of the Lord, till early in the morning of the 11th of June 1792, about 4 o'clock, when he entered into everlasting joy in the 47th year of his age. He now rests in peace from his labors, and his work, which was done in God, will cause his memory to flourish with us in blessed remembrance.

A List of all the Brethren and Sisters employed in the Service of the Missions of the United Brethren among the Heathen in different Parts of the World, at the Close of the Year 1792.

	Married Couples.	Widowers.	Single Brethren.	Widows.	In all.
I. In the West Indies					
St. Thomas	} 14	—	1	—	29
St. Croix		—	—	—	—
St. Jan		—	—	—	—
Antigua	5	—	1	—	11
St. Kitts	2	—	1	—	5
Jamaica	3	—	—	—	6
Barbadoes	2	—	—	—	4
II. South America	5	2	6	—	13
III. In Greenland	6	1	2	—	15
IV. Labrador	8	—	7	2	25
V. Canada	2	—	2	—	6
VI. Cape of Good Hope	—	—	3	—	3
VII. Tranquebar	3	1	6	2	15
	50	4	29	4	137

The latest Accounts received from several Missions.

1. **F**ROM the Cape of Good Hope. The residence of our Brethren is about an hundred English miles up the country, where they have found a very suitable spot for their present abode. An Hottentot woman who can read the bible, rejoiced exceedingly at the arrival of teachers, who could shew her the way of salvation. Many worthy people at the Cape express great satisfaction at the renewal of the Mission. Our Brethren mention, that the reports

ports and opinions concerning them and their purposes are various, both good and evil, but that they were filled with courage and firm confidence in our Savior, that he would be with them and grant them success. Their last letters were dated in January 1793, but we have since received more accounts concerning them, from a letter, written by a friend of the Brethren, and dated March 22d, in which he mentions, that about forty Hottentots were at present under their care; who appear very desirous to be instructed in the word of God.

We very much regret the loss of a most worthy and sincere friend to the Mission among the Hottentots, by the decease of the Rev. Mr. Van Lier, a faithful servant of Jesus Christ, who was called into the joy of his Lord on the 21st of March 1793.

2. The latest accounts from Tranquebar inform us of the welfare of all our Brethren there. They have consecrated their new chapel, and remark, that on that occasion they all experienced a remarkable visitation of grace, by which their hearts were richly comforted. Their letters are dated in January and February 1793.

3. Letters from Paramaribo in South America, dated February 2d and 13th, 1793, mention the safe arrival of two families of Missionaries from Europe, after a voyage of seven weeks. In Bambey, great hunger and thirst appears among the free negroes in the highlands after the word of God; and January 6th, 1793, the Missionaries at Bambey had the pleasure to baptize two of them.

Letters dated in May give a further account of the progress of the work of God among them. Brother Lewis Wicz, of Bambey, writes—"We enjoy many happy days
" with our small congregation of believing free negroes,
" Our Savior grants unto the people a more solid founda-
" tion in his precious merits, and a continual increase of
" the

“ the knowledge of themselves, and of his great and unbounded
 “ love to sinners. He walks amongst us, and owns the testi-
 “ mony of his death and all-sufficient atonement. In the
 “ upper country, or high lands, the Gospel spreads more
 “ and more, by means of the conversation of the free ne-
 “ groes, who are stirred up to speak of the truth to their
 “ countrymen. The negroe assistants at Bambey visit them
 “ now and then, to mutual edification.”

In all our settlements in South America our Brethren live in the greatest harmony and unanimity, and our Lord blesses their joint labors. The congregation of believing slave-negroes at Paramaribo, consisted at the end of 1792, of 262 persons.

At Fairfield and Breukelward 45 slave-negroes are baptized.

The Indian congregation on the river Corentyn consisted of 222 persons, of whom 148 live together at Hoop. 74 are still scattered in the neighboring forests.

4. The vessel which we must send annually to the coast of Labrador, to supply our Missionaries there with the necessaries of life, set out near a month sooner than usual, to take advantage of the convoy attending the Hudson's Bay ships. A Missionary having been on a visit to Europe, returned with her.

5. The congregation of Christian Indians now living on River Retrench in Canada, were all well in spring 1793, and enjoyed rest and peace. They have again built a pretty town, and cleared and planted much land, but sudden cold and deep snow had damaged their crops. We were therefore glad to hear, that the *Friends*, meeting with some of our Indians at Fort Detroit, have very humanely taken notice of their necessities and generously afforded them timely relief, for which our warmest acknowledgments are due to that benevolent community. Congress do their utmost to bring about

about a peace with the Indian nations; whose Chiefs were assembled for that purpose on the river Miami, but hitherto no favorable accounts have been received of the success of these endeavours.

6. In Jamaica our Brethren complain that the progress of the Gospel is very slow. They have lately been invited to preach on an estate called Peru.

7. From Lichtenfels in Greenland, we received a letter dated April 11, 1793, by a ship from Julianenhaab, which having been detained there all last winter, did not arrive at Copenhagen at the usual time. On account of the great quantity of ice on the coast, the ship could not approach near enough to Julianenhaab last spring, and thus the provisions sent to our Missionaries were not brought into their neighborhood. However the factor at Friedrichshaab kindly contrived to send a part of them by another opportunity, in time to prevent any inconvenience. The winter of 1792 had been uncommonly severe, with more snow than has been seen at Lichtenau for these 23 years. Yet through the mercy of God the Greenlanders did not suffer want, but found a sufficient supply of the necessaries of life. But at New Herrnhuth they were in much distress for want of provisions, and were therefore assisted by the Missionaries, as much as their own poverty would permit, being themselves reduced to great want of fire-wood, insomuch that they were under the necessity of warming their rooms by Greenland lamps, and suffered much inconvenience from the intense cold. The internal course of the congregations has been very pleasing, and the grace of our Lord Jesus Christ prevailed amongst them.

At the close of 1792, the congregation at New Herrnhuth consisted of 286; at Lichtenfels of 305; and at Lichtenau of 350 persons.

L E T T E R S

*Received by the Brethren's Society for the Furtherance
of the Gospel, from the Missions settled on the Coast
of LABRADOR.*

I.

From HOPEDALE, dated August 12, 1793.

DEAR BRETHREN,

WE received your kind letter of May 22d, 1793, by the safe arrival of the Harmony, and praised the Lord, that he had again brought both the ship and company safe to us. We return you many thanks, and feel our hearts strengthened by your love, and the kind expressions contained in your letter. You have again amply provided for our bodily sustenance, and we pray to our Savior that he would reward you, by granting to you every blessing and support. Above all we entreat him, that the desire of your and our hearts may be soon fulfilled, that his knowledge may cover the earth as the waters cover the sea, and his grace and salvation extend unto all mankind. It is our particular duty to be faithful in the work committed unto us here, as it were, in a forlorn part of the earth. We are thankful that it pleased the Lord in the year past to dwell amongst us, and to reveal unto us his loving kindness day by day. Of this each individual, as well as our families, and the few Esquimaux belonging to our congregation can testify, to the glory of his grace. One grown person and a child were baptized last winter, and one Esquimaux Brother was admitted to the Lord's Supper. Towards the end of last year, one of the youths living on our premises, had the misfor-

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tune to shoot himself by accident, and a young man was lost at sea in his kajak. During the summer no Esquimaux lived at Kippokak, and we heard nothing of the Land-Indians. The winter was very cold, but we got many partridges, and some rain-deer, which saved our salt provisions, and proved often a seasonable and wholesome refreshment.

As to the Esquimaux, they were rather straitened at times, for the great quantity of snow upon the ice prevented their finding the holes of the seals, and their chief support is from that quarter.

Upon reading your letters and accounts, joy and pain alternately affected our minds. We have however this comfort, that the Lord permits nothing to take place but what is meant for our good. We regret the loss of many of his faithful servants, especially those more intimately connected with us, as our late Brother John Gotthold Wollin was, and can only pray to him that he would make all who succeed them in office, as faithful, and as sincerely intent upon promoting his cause, as those were who are gone before us into eternal bliss.

Our Diary will give you further information concerning the course of the Mission here, and we therefore refer you to that for particulars. To conclude, we pray the Lord to bring the ship and company safe home, and salute you all, as your faithful Brethren and Sisters employed in the Mission at Hopedale.

(Signed)

JOHN LEWIS BECK.
JAMES BRANAGIN.

From NAIN, dated September 1st, 1793.

DEAREST BRETHREN,

YOUR kind letter, dated May 21st, filled our hearts with joy and comfort, being a renewed proof of the tender concern you have for us, and of that fellow-feeling in joy and grief, which distinguishes true unity of spirit. For this great blessing we give our most unfeigned thanks to our gracious Savior, and likewise particularly for bringing the Harmony, with the company on board, safe unto us, in these times of war and danger; for we must ascribe it to Him alone, and to his unbounded mercy, for which we can never sufficiently praise him.

Our dear Brother Morhardt and his wife, with Sister Reiman, and Brother Branagin, from Hopedale, arrived with the Harmony on the 21st of August, and we received them with great pleasure, joining them in their prayers, that the Lord would bless them, and grant success to their service in this Mission, and praising him in fellowship for the gracious preservation they had experienced on their voyage hither. Brother Morhardt will remain at Nain. Brother Rose and his family go from hence to Okkak, where they purpose spending the ensuing winter, and returning to us in spring with sledges.

We are sorry not to be able to give you the pleasing account, that the poor Esquimaux begin truly to see their wretched and undone state by nature, and to turn with their whole hearts to the Lord Jesus Christ, their only Savior. We pray most fervently to him, that he would soon send help from above, and cause the hour of their visitation to come, that they may fly unto him for refuge, healing, and cleansing, and be delivered from the power and dominion of

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Satan.

Satan. As to our small flock of baptized Esquimaux, we can say thus much: That notwithstanding some painful occurrences, both in the class of the baptized and communicants, most of them have remained faithful, and an increase in grace has been perceptible in some, who now prefer our Savior, and the things pertaining to their soul's salvation, to to every other "matter of pleasure" (as they term it), and expressly declare, that they delight more and more in Jesus, and wish to live unto and serve him. Yet we cannot but feel a continual anxious concern, that our Savior would deliver this whole poor nation, which is so deeply rooted in the habitual practice of every vice, that he may see in them the reward of the travail of his soul, and be satisfied; we should then be greatly encouraged by the success of his work, to spend every power of soul and body in the promotion of it. Meanwhile we pray unto him daily, that he would grant us the grace, in humility and faith to preach the word of his atonement, and with all boldness to declare, from the experience of our hearts, that Christ Jesus is the Savior of the world. The power of the word of the Cross of Christ alone can accomplish so great a work.

Two unmarried women, Nukesak, Daniel's daughter; and Ekkaluk, Solomon's daughter, have been baptized: The first on the 19th of February, called Esther, and the second on the 31st of March, called Rachel. Both have lived, since last spring, in one tent upon our premises, that they might be out of the way of temptation and seduction. They can read well; and their greatest pleasure consists in reading the Harmony of the four Evangelists, and the hymns translated into the Esquimaux language. Solomon's infant son was also baptized, at the repeated request of both parents; and the mother was admitted to be a candidate for the Lord's Supper. But alas! we soon after discovered, that both father and mother had been secretly guilty of such things,
that

that we were under the necessity of excluding them from our fellowship. Nathaniel is in the same deplorable state. Both he and his family had obtained permission to return and live here, having parted with Sybilla, who went to live with our people at Okkak. He first appeared cheerful and contented, and was even re-admitted to the congregation. But in spring he sent again for Sybilla, and made her his second wife, thus purposely separating himself from the fellowship of the congregation. This circumstance gave us much pain and distress of mind.

Samuel and his wife seemed also disposed to forsake us, but after many kind and serious exhortations, they have altered their intention, and promised to turn again with their whole heart to our Savior. Tuglavina's and Sikfigak's families went, contrary to their promise, to other places, where they spent the winter in many wicked ways. Tuglavina is often very uneasy in his conscience, and promises to return, but cannot put his good resolutions into execution. His wife is a faithful, conscientious woman, who cleaves to the Lord with her heart, but she suffers much from her husband, when they are absent from us. May God have mercy upon all these poor people! At the close of last year the following persons lived on our land in 4 winter-houses:—14 baptized grown persons, 5 baptized children, 3 candidates for baptism, 19 unbaptized grown persons, 19 unbaptized children. In all 60. 11 out of the 14 baptized are communicants. As to the particular course of our Esquimaux, our Brethren will hear more from our Diary. In externals, they have had a good winter, and suffered no hunger. One boat passed by from the north to the south settlement. Two returned from thence, and one of the crews stay here to hunt rain-deer, but intend to return to the south.

We have great cause to praise our Lord and Savior, that he has granted to us in the year past his precious presence
and

and peace; and that notwithstanding our manifold infirmities and failings, his mercies have been daily new. We are thankful, that the weakness of Brother Rose's eyes has not increased, though we cannot speak much as to his recovery. Brother Burgkhardt having been appointed to assist him in the superintendency of the Mission, we have received him in much love, and commend him to our Savior, that he may bless and support him in this new charge.

Our Brother Krieglstein was seized on the 7th of June last with a complaint in his bowels, which was succeeded by a rheumatic pain in both arms, by which, especially his right arm was entirely lamed, and though all means in our power have been tried, they have hitherto proved unsuccessful in removing the disorder. We are therefore glad that he has an opportunity of returning this year to Europe, where he may perhaps find more effectual relief. We not only pray for his restoration to health, but we recommend him and his wife to your kind care, being assured that you will receive them with all tenderness and affection. The rest of the Brethren and Sisters here have remained in good health. In externals, we have reason to be very thankful for the fresh provisions, with which, by the mercy of our heavenly Father, we were provided in the year past, and also for your repeated goodness in sending us the usual supply of all the necessaries of life.

We felt pain in reading the account you give us of the unexpected decease of our late Brother Wollin. He was a faithful servant in the house of the Lord, and not only the Mission in Labrador, but all our Missions in every part of the world, will have great cause to regret his loss.

We were very sorry not to receive the whole set of accounts and diaries from our congregations and Missions, by the too early departure of the ship from London, and as the reading of these accounts tends so much to our spiritual comfort

fort and edification, and to preserve that love and unity of spirit which pervades our whole church in all parts of the world; we entreat you to transmit those parts which are wanting, and have therefore subjoined a list.

To conclude, we pray to our Savior, that he would preserve you, dear Brethren, and make you further willing and able to promote his blessed cause among the heathen nations, and lay a special blessing upon all your deliberations and endeavours. We recommend ourselves to your continued love, prayers, and remembrance before the Lord, and remain in the fellowship of Jesus Christ our Lord and Head, your faithful Brethren and Sisters at Nain.

(Signed)

CHR. LEWIS ROSE.
JOHN HASTING.

From OKKAK, dated November 20th, 1793.

DEAR BRETHREN,

WE received your affectionate letter of May 22d on the 10th of August, for which we return you our best thanks. The Harmony arrived on the 13th of September safe in our bay, and we had the pleasure to welcome our Brethren Rose and Krieglstein, with their families, and Sister Reiman. Brother Branagin came from Hopedale to reside here. We received these guests with much love, and praised our Savior for his kind protection granted unto them during the voyage. On the 19th of September Brother Benjamin Kohlmeister was married to the single Sister Elis. Reiman, and Brother Branagin to the widow Sister Frech. Brother Turner and his wife return to you, with

with our best wishes and prayers for their safe arrival. You know that they have served this Mission many years with faithfulness, and we recommend them to your love.

Though our Diary will inform you of the particulars relating to our daily course, we will premise the following:—As to us European Brethren and Sisters, you will perceive that our heavenly Father has graciously been pleased to care for us, and the Spirit of grace and truth has continually revealed Jesus Christ unto our hearts, as the only source of peace and consolation. In externals we have been well provided, and as a good quantity of fresh meat was procured this year, we remained all in good health.

We return to you many thanks for the kind care you again have taken of us this year, by sending us the necessary provisions, and though we are sometimes anxious about the great expence attending the Mission, we rejoiced to perceive by your letter, that your confidence in God remains unshaken, that he will enable you to carry on the work entrusted unto you; in which hope we pray you may never be ashamed.

But, dear Brethren, as to the chief object of your and our endeavours in this country, namely, the bringing of these poor slaves of sin and Satan to the knowledge of God our Savior, who has redeemed them from him who kept them in bondage, we must own, that there has not appeared that success which we could wish. We have witnessed some peculiar instances of the power of the enemy, and how he watches to draw the poor Esquimaux into his snares. From our Diary of May last, you will see the most doleful proofs of his art and malice; and in August and October you will read an account of two baptized Esquimaux who have died in their sins. However, notwithstanding these afflicting occurrences, the labor of the Holy Ghost has been evidently traced in the hearts of those of our people, who have remained faithful; and though the progress of the Lord's work appears but
slow,

flow, we have sufficient proofs that it has not ceased. Last winter we readmitted six to the meetings of the baptized, who formerly had been excluded on account of various deviations, and one woman was admitted among the candidates for baptism. Our fervent wish and prayer is, that these and all the rest may be more grounded and established in the faith and knowledge of themselves and their Redeemer. Their walk would then testify of their true conversion of heart, and preach more to their countrymen than all our words. This can be alone effected through the almighty power of God.

The account of the departure of our much-respected Brother J. G. Wollin was painful to us, for we have enjoyed his faithful services from the very beginning of the Mission in Labrador. He is now at rest with Christ, and we ought to be resigned to the Lord's will; for what he does is well done. May he prepare us all, as faithful servants to follow our departed Brother into the joy of our Lord. We recommend ourselves and the Mission under our care to your prayers and kind remembrance before the Lord, and pray him to bring the ship and company safe unto you. We remain your faithful Brethren and Sisters at Okkak.

(Signed)

GEO. SCHMIDTMAN.
B. KOHLMEISTER.

N. B. The ship Harmony, Captain Frazer, sent annually by the Brethren's Society for the Furtherance of the Gospel, to supply the Missionaries on the coast of Labrador with provisions, &c. left Okkak, the most northern settlement, on the 22d of November, with the Missionaries David Krieglstein, and William Turner, and their wives, on board. Their passage to the Orkneys was remarkably boisterous, and for several days and nights it blew so hard, and the sea ran so

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high,

high, that the captain and seamen were under great apprehensions for the safety of the ship. However, through the kind providence of God, they arrived safe, on the 25th of December, at Stromness, from whence we received the first account of the ship's return on the 13th of January. The Society had suffered some uneasiness, on account of the unusual delay of her return, which led to various conjectures. As we naturally supposed, that, by going with the Hudson's Bay convoy in May, she must arrive rather too early on the coast, to find an easy entrance into any of our harbours, on account of the great quantity of drift ice at that time of the year, some feared, that a misfortune might have befallen her among the ice; or, supposing her safely arrived on the coast, that she was blocked up by the ice entering the bay of Okkak in autumn, which had nearly been the case last year; or that she had met with some accident, in returning home at so late a season, in the late severe storms. Though we did not lose that confidence in God, with which we are justly inspired, when we consider, that he has graciously averted all harm from the ship and company, now above twenty years, yet we must own that the prospect sometimes appeared rather gloomy; and we frequently joined in prayer, that he would bring the ship and our Brethren safe to us. He answered our prayers, and our timidity was put to shame. From Yarmouth Roads, we received on the 18th the painful account that Brother Kriegelstein had departed this life, by occasion of an inflammatory disorder in his lungs, added probably to another complaint, of which mention is made in the letter from Nain. He had been on shore at Stromness, where the company went to church. Both at church, and in returning on board, after walking a good deal for exercise, he appears to have caught a violent cold, which at length brought on an inflammation, and hastened his dissolution. He expected it himself, and expressed his resignation to the
will

will of the Lord, to whom he had devoted himself in life and death. The letter which brought the account of his departure, mentioned at the same time, that the rest of the passengers, and almost the whole crew, were ailing: upon which two of the members of the Society went down the river to meet them, and to administer some comfort and assistance, especially to the widow of our late Brother. They met the ship in Long Reach, and arrived with the passengers in London on the 20th of January. The corpse of our late Brother Kriegelstein was also safely brought on shore, and interred on the 22d, in our burying-ground at Chelsea. The funeral discourse was delivered from Jer. xxxi. 25. *I have satiated the weary soul, and I have replenished every sorrowful soul.*

Our late Brother
DAVID KRIEGELSTEIN

was born at Brinkenhof, in Livonia, September 29th, 1743. His father having been cast into prison at Petersburg, in the year 1747 (of which a short account may be seen in the History of the Brethren, page 493), his mother carried him as an infant to Germany, and on the journey experienced in a variety of singular providences, the gracious interposition of God for her own and her child's safety. He was then educated at several schools established by the Brethren in Upper Lusatia. In an extensive account of the first part of his life, communicated to us by his widow, he takes notice that the sufferings of his parents was the occasion of his being treated with extraordinary kindness as a child, and owns, that this seeming preference had in the beginning a bad influence upon his mind, till by the light of the gospel, he was taught to know and confess himself a sinner before God. When the Lamb of God, which taketh away the sin of the world, was pointed out unto him, he embraced the doctrine of the all-sufficient atonement of Jesus Christ, and the merits of his

sufferings and death, in fervent faith, and devoted himself a willing sacrifice to him, as the due reward for the travail of his soul. In the year 1773, he was attacked by a very severe fit of illness, so that the physicians pronounced him to be past recovery. He himself desired to depart and to be with Christ, and when he recovered, contrary to all expectation, he observes, "that he did not rightly know how "to descend again into the concerns of this poor world, "having already enjoyed the rapturous hopes of being translated into the presence of his God and Redeemer." By this illness his constitution received a great shock, and was much weakened. Yet he felt more than ever a desire to spend the remainder of his days and strength in the service of the Lord, and first accepted a place as tutor to a worthy family in Livonia, but meeting there with some disagreeable circumstances, which in his account he very ingenuously confesses to have been occasioned by his own fault, he returned to Germany in 1777. He considers his return as a particular providence, and extols in very grateful terms the mercy and goodness of our Savior, whose covenant with him remained firm, in leading him thus back into a situation more calculated to preserve him from this evil world; for he had many very advantageous offers, which might have led him entirely astray, none of which he could find freedom to accept. In 1779 he received a call to labor in the Mission on the coast of Labrador, of which he accepted with expressions of great humility, and an heartfelt sense of his insufficiency.

He arrived August 22d, 1780, at Nain, after a very dangerous passage, especially through the ice on the coast of Labrador. He observes, that though he had very often carefully examined both the bright and dark side of the situation of a Missionary; and, in prayer to the Lord, received such comfort and courage, that he entered upon his journey with
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a cheerful mind, yet on seeing the coast of Labrador, and the appearance of the country, his heart misgave him for a moment, and he spent the first day mostly in tears. But on retiring to bed, oppressed with uncommon gloom, he turned in prayer to God, and besought him, that if it were his gracious will, that he should serve him in that country, he would mercifully and powerfully convince him of it in that very hour. "Upon which," says he, "I felt such an amazing display of his presence and peace, and such a change wrought within my sorrowful heart, that nothing but bodily sight seemed wanting to convince me, that with his own lips he spoke peace to my soul, and accepted of me as his servant. I am now so fully assured, that it is my Lord's will that I live in this country, that if the whole world would endeavour to persuade me to the contrary, they could not prevail." He served the Mission in Labrador thirteen years with faithfulness, made a good proficiency in the language, and was respected by the Esquimaux. He also assisted them and the European Brethren and Sisters with his medical knowledge, having in the early part of his life applied himself to the study of medicine. In the beginning he enjoyed a pretty good state of health, till of late years his strength began to fail. His wife was a kind and tender nurse to him, and after the attack of the rheumatism, which befel him in June 1793, as mentioned in the letter from Nain, she exerted great faithfulness and patience in attending him. It was hoped that a voyage to Europe, and the skill of European physicians, would, under the blessing of God, restore him to health; but it pleased the Lord to call him to eternal rest, as above described, on the 12th of January 1794, in the 50th year of his age.

*Extract of a Letter from Brother Christian David Rothe to
the Secretary of the Society in London.*

ZEIST, OCT. 14, 1793.

IT afforded particular pleasure to our Society for the Propagation of the Gospel, in a meeting held a few days after the arrival of your letter, to hear its contents, and I am commissioned to express to your Society our most cordial thanks for your love and kind participation in our welfare, and for your good wishes and prayers in our behalf. We have met together, in reliance upon our gracious Lord alone, for we can make no account of our own strength and abilities. But with him it is a light thing to help, either by many or by few. Continue to pray for us, that he may be with us, and grant unto our feeble endeavours, blessing and success. We will likewise bear your Society in remembrance in our prayers.

According to your desire, I here send you enclosed some further and more circumstantial account of our institution, with the rules of our Society, and a list of the present members. As to the rules, we have laid those adopted by you, and by our North American Brethren, as the foundation, and have only made a few alterations as circumstances required.

We shall be glad to establish a regular correspondence with you, and beg you to send us your printed accounts regularly.

I am, &c.

Some Account of the Brethren's Society in the United Netherlands for the Propagation of the Gospel among the Heathen.

FOR these several years past, a desire has generally prevailed among our Brethren and friends in Holland, that a Society for the Propagation of the Gospel among the Heathen might be again established in the United Netherlands. A Society of this description was established at Amsterdam, and met regularly from the year 1746 to 1750, from which the Missions among the Heathen received considerable assistance. The blessing of God attending the establishments of similar Societies by our Brethren in England, and lately in North America, was a great inducement to renew this desire, especially by occasion of the revival of our Mission to the Hottentots at the Cape of Good Hope; and many friends and well-wishers to the cause of our Savior in the world, who fervently pray for its prosperity, and value the work which God has wrought in different parts of the Gentile world, joined in expressing their willingness to support and further the views of such a society.

We believed that the present time was suitable to its establishment in Holland, and therefore communicated our thoughts to the Committee appointed to superintend the concerns of the Brethren's Missions. After mature deliberation in the presence of God, they agreed to the proposal, and the Brethren Christian David Rothe, Renatus Van Laer, and Erich Von Ranzau, residing at Zeist, were commissioned to draw up rules or statutes, and to propose persons, who had the confidence and approbation of their Brethren, to become members of the Society. This being done, and the rules (which much resemble those of the Brethren's Society in London for the Furtherance of the Gospel) having been carefully revised and approved, a company of 35 Brethren,

thren, living at Zeist, met on May 23d, 1793, to whom Brother Rothe gave a clear idea of the views and principles of the Society, which was now about to be formed, and then read the rules to the company present. At the conclusion of this meeting, the Brethren were requested maturely to consider, whether, with these views, they could form themselves into a Society or not. All who were then present, except one, declared, in the following days, that they greatly rejoiced in being thus called upon to take a nearer share in the furtherance of the cause of God among the Heathen. Several of the ministers of the Brethren's congregations in other towns in Holland having joined them, the first solemn meeting of *the Brethren's Society in the United Netherlands, for the Propagation of the Gospel among the Heathen*, was held on the 28th of May. Brother Rothe, as president, opened the meeting with a discourse on the words—*The Lord our God will we serve, and his voice will we obey*, Joshua, xxiv. 24.—treating of the willingness of heart so essentially requisite in the service of the Lord. This he applied particularly to the views of the assembly present, which are, as much as lies in us, to promote the cause of our blessed Savior among the Heathen nations. Then the company, kneeling down, implored the Lord mercifully to look upon the willingness of our hearts, to grant us the needful grace, strength and perseverance, and to crown our labors with his blessing. The peace of God, powerfully felt on this occasion by all present, convinced us, that he has graciously heard our prayers. We then entered into a solemn covenant to be faithful and active in his service, through his enabling grace.

The rules being once more read, they were signed by all present, and it was resolved to print them in the Low Dutch language.

In the second sitting in the afternoon, 6 brethren were appointed by a majority of votes, to constitute a committee to transact

transact the current business of the Society, and a book-keeper and treasurer, a secretary and two servants, were nominated. At the third sitting, some agreeable accounts just received from the Missionaries at the Cape of Good Hope were communicated to the company present.

At the last meeting of the Society, held October 2d, fifteen honorary members were chosen.

The latest Accounts received from several Missions.

THE Missionaries Schneller and Reichel at Basseterre, in St. Kitt's, have transmitted to us the following account of the dreadful hurricane which raged on that island in August last :

" August 12th, after eight o'clock in the morning, the gales became very violent, and one black cloud rose after the other. There were likewise frequent heavy showers, with cold cutting rain, driven along by a furious wind. At noon we expected nothing less than a hurricane. About 6 in the evening, the storm tore up one of our largest box-trees by the roots, and the face of the sky assumed a most tremendous appearance. At 7 we all assembled in the church, being the firmest of our buildings, where we joined in prayer, that the Lord would preserve this island, the poor negroes, and us. About 9, the gusts of wind from the north were excessively violent, and the church began to crack, as if crushed by some immense weight. We ventured to look out, and discovered one of our locust-trees thrown down, all the spouts and gutters torn off the buildings, and in the garden every thing was level with the ground. Soon after the wind shifted to the south. All the palisadoes and fences were immediately torn up, and now the second locust-tree gave way, and fell upon the dwelling-house. It was next to

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a miracle that its fall did not entirely demolish the house; however it injured it greatly. We know not as yet what damage may have been done in the island. After the storm was over, we thanked our Savior with tears of gratitude, that he had so graciously preserved our lives, church and houses." Brother Reichel was then very poorly in health, but has since recovered. Brother John Miller arrived at St. Kitt's September 30th, as an assistant in the Mission. The work of God among the negroes continues to be blessed with prosperity, and many have been added to the Christian Church by holy baptism, in the year 1793.

2. In Antigua malignant fevers prevailed in spring 1793, by which also some of our Missionaries were attacked; but, by the blessing of God, they have all recovered. Brother Tschirpe has succeeded our late Brother Watson in the superintendency of that Mission, and arrived there in June, after a tedious voyage. The hurricane which affected other islands in August, passed over without doing much damage in Antigua. On the first prayer-day after the arrival of Brother Tschirpe at St. John's, he had the pleasure to see 45 negroes baptized, and 58 received among the candidates for baptism. The Mission is on the increase, and our Brethren there call upon us to pray fervently to the Lord, that he would prepare and send more laborers into the harvest.

3. From North America we have received agreeable accounts concerning the congregation of believing Indians, residing at river Retrench, or Thames. The Missionaries write, that they are all well, and that our Savior bestows great grace and mercy upon the Indian congregation. Many strange Indians come to hear the Gospel, and they hope not without effect. The governor of Upper Canada had honored them with two visits, both on his journey from Niagara to Detroit, and on his return. He was present at the daily worship of the Indians, and expressed his satisfaction,

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at their having received the Gospel. He desired also, that the congregation might be informed, how much he had been edified in seeing Indians worship God so devoutly; that they should continue to be faithful to their teachers, and obey the word of God, and by their increase in virtue and diligence, excite more of their nation to follow their example. Perceiving the Indians to be in want of corn, he generously ordered, that they should receive 200 bushels from the stores in advance, and gave them as much land on both sides the river, as is necessary for a regular township.

By the last letters, dated in July 1793, there are as yet no certain hopes of a lasting peace with the Indian nations.

4. After an anxious suspense, and many fears, concerning the fate of our Missionaries in the Danish West-India islands, in the late tremendous hurricane, we were relieved by letters dated August 18th, 20th, and 30th, which give the following account of that calamity: It did not rage as violently at St. Croix as at St. Thomas and St. Jan. The latter island suffered most. At New Herrnhut, and Nisky, in St. Thomas, only the small houses, stables, negroe-houses, pallisadoes, spouts, gutters, and galleries, with some good cane-fields, were destroyed, but the church and dwelling-houses have been spared. About 40 vessels were wrecked on the coast, and great devastation was made throughout the whole island.

In St. Jan, the hurricane was so excessively furious, that the oldest people do not remember any thing like it. Of our two settlements, Emmaus and Bethany, the latter was most exposed to the destructive violence of the storm. It began on the 12th of August in the evening, and before dawn on the 13th, our Brethren, and many white and black people, who had fled to them from the neighbourhood, could hardly find shelter in any of their buildings. About 8 in the morning the wind veered about to the south, and all the negroe-houses were swept away at once. Soon after the whole church

church fell, with a dreadful cracking noise, being broken into a thousand pieces, the ruins flying about in the air. Beams, shingles, rafters, and boards were carried to a great distance, and none durst venture out of the house, without the most imminent danger of his life. The dwelling-house itself was filled with sea-water, which, being driven by the violence of the wind upon the roof, ran in streams into the apartments. The whole building trembled and cracked, and the inhabitants expected every moment to be buried in its ruins. Meanwhile they were assisted by the negroes in fastening the roof with ropes, and in nailing up the doors, windows, and every crevice, till at last they were quite overcome with fatigue and hunger, added to the wet and cold, for they had only a loaf and an half to divide among 26 persons. A little water sweetened with molasses, was the only drink they could procure. Having thus spent the night of the 13th in a most distressing situation, the wind abated early on the 14th, and they now saw with sorrow the ruins of their church and out-houses scattered up and down their premises. They then assembled, and praised God for their own safety. In the course of the day the sky cleared, and the sun shone so warm, that they found an opportunity of drying their furniture, cloaths, and bedding. When they saw the damage done in all parts of the island, where the planters have lost their dwelling-houses, stores, sugar-works, and much cattle, they were the more excited to thankfulness for the preservation of their dwelling. The thickest trees in the woods were broken off in the middle, all the cassabi grounds were torn up, and the garden crops utterly destroyed. All vessels east of Smith's Bay and Cross Bay are wrecked, and many people lost their lives. At Emmaus, another settlement of our Mission, the church and dwelling-house are safe; all other buildings are destroyed. Our Brethren and Sisters there were likewise in the most imminent danger, but now praise God everywhere for their deliverance.

Extract of a Diary of the Mission among the FREE NEGROES,
living at Bamby on the River Sarameca in Suriname, in South
America.*

AT the close of the year 1791, the congregation of believing free negroes at Bamby consisted of 29 persons, 10 baptized children included.

January 1st, 1792, we had a busy day, and a great many men, women, and children came to congratulate us on the new year. Several strange negroes attended the preaching in the forenoon, whom we had never seen before; some indeed came evidently with no other intention, than to display their gaudy drefs. At noon all our own people dined together. On the 9th, Christian, David, Simon, Peter, and Matthew, returned from Paramaribo, and brought us letters from our Brethren there. They related, that they and their fellow-travellers had called upon the manager of a plantation, who enquired, whether any of the company were baptized. Upon hearing that some belonged to our congregation, he asked them, " what they believed, and what their minister taught

* *N. B.* This race of negroes are descendants of slaves, who having escaped from the plantations, had taken up their abode in the inaccessible woods of the interior country, from whence they committed great depredations in the cultivated lands. At length the Dutch government established a peace with them and their captains, and having expressed a wish, in the year 1765, that the Brethren would send missionaries among them, a mission was begun in December 1765. The first Brethren, who devoted themselves to this arduous service, endured almost inconceivable hardships, and several valuable men departed this life soon after their arrival, owing to the unwholesomeness of the climate; but God blessed the preaching of the Gospel for the salvation of many souls. For a further account, see Crantz's History of the Brethren.

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"them?" Christian made answer: "We believe, that
 "Jesus Christ is the true God, manifest in the flesh; that he
 "died for our sins, and shed his blood for us on the cross;
 "and that now, whoever believes truly on him, is converted,
 "and no more serves sin, shall obtain everlasting life through
 "his merits." Several white people being present, Christian's
 courage failed to proceed, but Peter beckoning to him, said,
 "Be not afraid, speak out." Upon which Christian continued
 boldly to bear testimony to the truth. The heathen negroes
 who came with them from Paramaribo, having brought a great
 quantity of brandy from thence, there was much drunkenness
 and rioting in the village, during the whole next week.
 On the 21st, Paul, whom we had lately baptized in the
 highlands, arrived here on his way to Paramaribo. John led
 him to our dwelling, and in conversing with him, we rejoiced
 to find, that he has not lost his love to our Savior, but acts
 uprightly and faithfully, according to the best of his knowl-
 edge. He asked many questions, and we gave him the best
 advice we could. We then commended him in prayer to the
 Lord, that He would continue to guide him by his Spirit,
 and cause him to shine as a light among his countrymen.
 Since Brother Wier's last visit to the highlands, several
 other free negroes there have earnestly enquired after the
 way of salvation, and as they most urgently repeat their
 desire to be visited again, we resolved that Brother Randt
 should go to them. In Paul's company were two negroes,
 who have been awakened by the Gospel, and attended our
 evening service. The 22d, we had a meeting with six of our
 people, who had cleared and planted a field belonging to
 the church, and carried its produce to Paramaribo for sale,
 for which they had received about twenty florins. We
 explained to them, in what manner this money should be
 applied to defray the necessary expences of the church,
 and they promised to plant a field every year for
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that purpose. February 2d, *John Arabini* went to Paramaribo, to lay down his office of chief captain of the free negroes. The subordinate captains having always disputes either among themselves or with the Dutch government, John found his office very troublesome, and by endeavouring to reconcile all parties, lost the confidence of all. This circumstance, and the conviction that the office itself proves rather an hindrance to his growth in grace, made him resolve to seek his dismissal; but his endeavours were vain, for government would not part with him in that capacity. The 13th, Paul returned from Paramaribo, and as he and his company wished to hear something of our Savior, and staid here over night for that purpose, we had an extraordinary meeting with them. They promised to send a boat to fetch Brother Randt to the highlands. On the 19th, Christian's mother-in-law came hither, and wanted forcibly to prevent her daughter's going to our church, declaring, that it would accelerate her death. Christian replied: "Mother, my wife is no more a child, for I have had five children by her, and she knows to distinguish between good and bad. You will commit a great sin, if you prevent her from walking in the path of life; but let me tell you, that if you even persist, it will be in vain, for our Savior says, He that loveth father or mother more than me, is not worthy of me." On the 24th, Brother Randt was taken ill, and we were apprehensive, that he would not be able to go to the highlands. But being better on the 1st of March, and a boat arriving from thence, he resolved to set out on the 2d. Brother Wicz was also taken ill, and many of the negroes sickened about this time; for after a long drought, we have had a very wet season, and the putrid vapors, rising from the thick woods, were so powerful, that we found it necessary to mix vinegar with all our victuals. On the 15th, Brother

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Randt returned to us from the highlands, and gave us the following account of his journey.

“ March 2d, the Scripture text for the day was very encouraging to me: *The earth shall be full of the knowledge of the Lord, as the waters cover the sea.* Isa. xi. 9. I spent the first night at the dwellings of my boatmen, with the so-called Domine negroes. Here one of our communicants, called *Simon*, lives, his wife, being an unbaptized woman, not chusing to live nearer to us. I went to see him, and found an opportunity of preaching the Gospel of Jesus Christ to a pretty large company of negroes. One young man was particularly attentive, and when, on the following day, I returned to the same place, I found him sitting among a number of people, relating to them what he had heard from me. When he had finished, I proceeded to speak to them of our Savior, and they expressed great astonishment, to hear, that the Creator of all things had become a man, and shed his blood for us, and even for such who were so ungrateful, that they would not even consider his great love towards them. I told them, that they should not only stop and wonder, but *believe* that Jesus had suffered for them, and turn with their whole hearts unto him; for on that great day, every individual soul, to whom the Gospel has been preached, must give an account whether he has received it in faith or not. I had much conversation with the above young man, who seemed truly awakened. The inhabitants of this place are remarkably sunk in idolatry. To this indeed it was owing, that I was detained here a whole day, for which I was not sorry, as I found some, who listened attentively to the Gospel. My boatmen had to make a sacrifice, which they did in the open street. They had shot a buffaloe and an hare, of which they boiled some pieces, and brought an offering to their idols. The priest, who was the father of my boatmen, and travelled

travelled with us, took the meat, cut it into small pieces, and placing it before three idols, cried out; "Behold, here is the head of the beast we have shot, this I first offer unto thee. Again, here is the heart, liver, and lungs, all this thou shalt have. Dost thou see it, and dost thou hear me? Then grant, that our people may have still more success in hunting. Let not any beast of prey kill their dogs." The people answered: "Yes, yes, thou must do it." As soon as the priest had finished his offering, the people fell to, and quickly consumed all the meat, leaving to the idols the bare bones, which were soon snatched away by the dogs. I felt comforted in considering the text of the day: *The sons of them that afflicted thee, shall come bending unto thee: and all they that despised thee, shall bow themselves down at the soles of thy feet: Isa. lx. 14.* On the 4th, we proceeded on our journey, and arrived in the evening at captain Acappo's village, where I soon found an opportunity to preach. Almost in all the villages I find open ears. On the 5th, having a good number of rowers, we passed the great dam or rapid with safety, and in the afternoon entered the Cajuma Creek. But as the negroes, who lived there at my last visit, had moved to another place, we spent much time in seeking them, and after all found that the greater part of them were dispersed in their plantations. In the evening we arrived at Daprappa, very wet and cold. Here I again found an opportunity of preaching the Gospel. On the 6th we reached the Quama Creek, where captain Grang Adama lives. It happened, that both when Brother Wicz visited these parts last year, and now, during my visit, he was not at home, which generally puts him much out of humor. But as he is a great idolater, and some of his family love to hear the Gospel, we are much less disturbed, when he is absent. His brother, Pikinkoyo, had heard of my intended visit, and stood on the banks of the river, where he gave me a cordial reception.

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As the village lies at some distance, we fired our pieces several times, upon which Paul and others came to meet us. My baggage was carried into Pikinkoyo's kitchen, where I lodged and held our meetings. It did not last long, before I was surrounded by persons of all descriptions, even cripples and blind, who wished to hear something of the Savior of men. I was particularly pleased with the behavior of two old women, one of whom was quite blind, but always got a friend to carry her to the meeting; the other is mother to the late Simon, baptized by Brother Kersten. After I had been here a few days, the negroes grew remarkably open and unreserved in their conversation, which is not at all their usual manner. One of them said, that he rejoiced now to perceive a rebuke in his soul, when he had done something wrong. He added, "I lately committed such a sin, and, immediately after, felt uncommonly distressed. I thought, from whence does this anxiety proceed, no one has seen me?" I pointed out to them all the Lamb of God, who taketh away the sin of the world, by his bitter sufferings and death, and delivers all who come unto him. One of the above-mentioned old women said: "One of my sons was in the late Mr. Rudolph's school, and there taken ill. I took him home, and he recovered; but my other son went to your church, was baptized by Mr. Kersten, and soon after died. I was then very angry, and declared, that I never would let another child of mine go to the missionary. But now, when I myself wish to be saved, I repent that I have kept them back." This woman has several great-grandchildren, but is still very healthy and active. She is never weary of listening to the doctrine of our Savior, and the account of what he has done for sinners; and many in her family are of the same mind. We begin to perceive, that the seed sown with many tears by our Brethren in former times, is now springing up, and may God grant increase.

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There are many difficulties to encounter, but we trust to the Lord, that he will give us grace and power to serve him according to his mind. It does not seem practicable for the awakened souls to move to us to Bambey, and they are very earnest in their entreaties to have a missionary residing amongst them. They said: "You have come over the great ocean to Paramaribo and then to Bambey, and now you refuse to come but a few days journey further to us." For they have no idea of the difficulty of settling a mission in this country. Former missionaries have made sufficient proof of the impossibility of moving to and fro in the woods with the free negroes. No European constitution can bear it. I spoke with them about building a chapel here, and asked, whether the captain, Grang Adama, would suffer it. Pikiukoyo answered: "Grang Adama has a heart of his own, and I have one of my own." Christian's father, who formerly was a great enemy to the Gospel, said on this occasion; "Nothing is more true, than the doctrine of the missionaries, and when Grang Adama returns, I will speak with him about it." But he is yet very ignorant, and came one day to ask me, how he must pray to our God; whether it was necessary to fire his gun often, as the negroes do, when they address the spirits of the deceased. On the 11th, I went to captain Orando's village, where John's son-in-law received me very cordially. Most of the negroes were in their plantations, but those I saw, begged me to come again and tell them more of the Lord Jesus. On the 12th, I returned to Quama Creek, and pitched upon a spot, where the awakened people may build a dwelling-house and chapel. I promised that we would visit them as often as possible. In the evening meeting I took leave, and in a fervent prayer, commended them to the mercy of the Lord. My boatmen were in a great hurry to go home, so that I could not reach all the villages I intended. It is singular, that in those places, where

where the heathen forcerers have had the greatest power, the greatest awakening is now perceptible. On the 13th, all the good people accompanied me to the water-side, and took an affectionate leave. The incessant rains made my passage home very disagreeable, but I praised God our Savior for his mercy towards me, and that the word of the cross, spoken by me in weakness, was not spoken in vain."

Extract of the Narrative of the Life of our late Brother

JOHN GOTTLIEB ENDER,

Missionary in Greenland.

[The first Part written by Himself.]

"I WAS born June 8th, 1754, at Hirschgrund in Upper Silesia, in the Emperor of Germany's dominions. My father, who is now living at Herrnhut, was a farmer. Both he and my mother sought to educate me in the fear and admonition of the Lord, and to preserve me from the evil of the world. But, alas! I loved the world, and the serious warnings and exhortations of my parents, which were often accompanied with many tears, made at that time but little impression upon my heart. Sometimes indeed, when I overheard my mother alone in her chamber praying to God for me, I was much struck, and could not help weeping. It happened that when I was about nine years old, some children about my age departed this life, which led me to very serious reflection, so that I often trembled and quaked, when death came into my mind. My parents comforted me, by telling me of our Savior, to which I listened with great pleasure, and willingly joined them in singing hymns. I was,
soon

soon after this, seized with an inflammatory fever. I firmly believed that I should depart this life, and felt resigned, having lost all fear of death. However I recovered, but was taken ill a year after, when I again expected my dissolution, and could rejoice in the prospect of it. After my recovery, my parents resolved to quit the country, that they and their children, whose spiritual welfare was their first concern, might have liberty to hear the Gospel. Accordingly, on the 26th of January 1765, about midnight, we left our farm, and all our worldly possessions, and emigrated. I rejoiced at it, without knowing the cause of my joy. No one perceived our departure, till we had reached the Prussian territory. We arrived January 31st at Gnadenfrey, and went from thence to live at Nisky in Upper Lusatia. I afterwards removed to Herrnhut, and was admitted as a member of the Brethren's Congregation August 18th, 1766. As to externals, I was at first very poor, but soon earned the necessary means of subsistence. Various trials led me to Jesus to seek comfort and salvation with him, and I experienced the truth of his promise, *Seek and ye shall find*. In the beginning of the year 1775, I was so overpowered by a sense of the love of Christ towards me, that I spent every day in converse with him. I felt an irresistible impulse to testify unto others, especially to the heathen, what the Lord had done for my soul; but being very young, I hesitated to make known my desire to the proper persons. But on the 8th of January, during a fervent prayer I offered up to the Lord, I felt much confidence and clearness, and resolved to offer myself as a candidate for the labor among the heathen, preferably in Greenland. I did so the next day; but my Brethren objected, that I was very young, and perhaps not sufficiently established in the grace of God. My heart was now at ease; and though I confessed the truth

of their observations, I committed myself and my future ways with resignation to our Savior. In the very same month Bishop Joannes de Watteville sent me a call to serve the Lord in the mission in Greenland, and another Brother, called Fluegel, being appointed to the same post, I visited him at Nisky. While we were conversing about our future employ, we were so overcome with a sense of the favor conferred upon us, to serve that Savior, who loved us unto death, by proclaiming his Gospel to our fellow-men, that we kneeled down and devoted ourselves with soul and body anew to him, to live and die in his service. February 23d, we set out from Herrnhut, and arrived at Lichtenfels in Greenland on the 22d. of June. Here I received instructions to proceed to Lichtenau, where I arrived September 8th. I met here with much external poverty and trouble. My first business was, to build my own dwelling, which I did after the Greenland manner. I moved into it October 21st, and dedicated it to the Lord, in whose presence I have spent many a blessed hour in it. I was now earnestly intent upon learning the difficult Greenland language. I ascribe my progress in it not to my own diligence, but to God, who heard my prayers. In November 1777, I began to deliver discourses in this language, and the divine support I felt, even beyond all expectation, greatly encouraged me in my labors. My constant prayer is, that I may enjoy a blessing for my own heart, whilst I speak of the love of Jesus to others."

Thus far our late Brother's own account.

In the beginning of the new settlement at Lichtenau he suffered many hardships, but in the year 1779, a better dwelling-house was built of stone and clay, at which he worked indefatigably. As our Brethren at Lichtenau were not at that time provided with the necessaries of life, by the ship going to Julianenhab, he was obliged almost every year to

to undertake a long voyage to the north, to fetch their share of provisions in women's boats*. In these voyages he met with many remarkable instances of the preservation of God. Once he fell into the sea, and was almost spent with swimming, before he could be taken up again. Another time he heard, that the crew of a wrecked ship were famishing on an uninhabited island. He set out immediately with two boats to save them. On their return they were overtaken by a violent storm, and in danger of being all lost, but reaching another uninhabited island, they spent some time upon it in great want of the necessaries of life. Amidst all troubles, our late Brother retained a remarkable cheerfulness, and by his example encouraged all his fellow-laborers in various trying situations. In 1778 he was ordained a deacon of the church of the Brethren. He had learned the Greenland language very well, loved the Greenland nation, and was much beloved by them. During his ministry he baptized 138 grown persons, and 79 children. He was a man of a very active mind, and showed much ingenuity in many external concerns. In 1784 he was appointed first missionary at Lichtenau, and God blessed the faithful discharge of his duty with many seals to his ministry.

Since he came to Greenland he had frequent attacks of illness, some of which seemed dangerous. A violent rheumatism, in 1791, seemed to lay the foundation for his last illness, which commenced on the 23d of February 1792. In the night of the 26th, he grew worse. Both we and the Greenland congregation were much affected by it, and offered up many prayers to the Lord, if it were his will, to restore him to us. The pains in his head made him sometimes delirious, but his fancies always turned upon the object with which his heart was engaged, namely, the

* See Crantz's History of Greenland, Part i. p. 148.

work of our Lord in the world. He prayed, that God would bless his servants, and cause their testimony to be received in faith amongst the heathen. After expressing great thankfulness to the Greenland Brethren, who sat up and watched with him, he added, "How shall we once thank and praise our Savior in heaven for his great mercy towards us! But how much should we regret the loss of any one soul among the baptized!" He then charged his wife to bring their two small children to Europe, to be educated for the Lord, adding, "Tell my Brethren every where, that I appear before our Savior, as a reconciled sinner, having nothing to plead, but his mercy." Something being offered him to eat, he said: "I thank you, I want nothing, for I shall hunger no more, nor thirst any more, for the Lamb which is in the midst of the throne, shall feed me and lead me unto fountains of living waters." (Rev. vii. 16, 17.) March 8th, early in the morning, this faithful servant of God fell gently asleep, and entered into eternal rest.

Various Accounts.

1. **B**Y a diary received from the Danish West India islands, St. Thomas, St. Croix, and St. Jan, we are informed, that from Easter 1792 to 1793, six hundred and thirty-eight negroes were either baptized, or admitted to the Lord's Supper. Since the late hurricane, our missionaries have been attacked by various disorders, but they were all upon the recovery.

2. A diary of the mission in Barbadoes informs us that the preaching of the Gospel has been attended with more success during the last twelvemonth, and the negroes seem more

more desirous to come to the knowledge of the truth. Fourteen grown persons had been baptized, and thirteen were admitted to the Lord's Supper.

3. From Jamaica we have received the affe&ing account, that on the 24th of February last, it pleased the Lord to call into eternal rest, our married Brother *John Bowen*, who had but lately arrived there from Haverfordwest in South Wales, to assist in the service of the mission.

4. In St. Kitt's, God blesses the labor and testimony of our Brethren with many proofs of the power of the Gospel to convert in the hearts of the negroes. By the last letter, dated March 3d, 1794, we learn, that several snecks of an earthquake had been felt in the island, so violent as to shake the houses; yet through the mercy of God, they passed off without doing any material damage.

5. Letters from Antigua mention that the Lord continues to bless the labors of our missionaries. At a meeting held the first Sunday after Easter 1793, it appeared that 468 adult negroes had been baptized since Easter 1792, and 361 admitted to partake of the Holy Communion.

6. Of letters received from Suriname in South America, the following is an Extract:

"August 15th, 1793, Brother *John Peter Trabandt*, who arrived there in December 1792, as an assistant in the mission among the free negroes at Bambey, departed this life, by occasion of a violent inflammatory disorder. He was a most hopeful young man, and suited remarkably well in his station among the free negroes. His fellow-laborers very much lament his loss."

"In all our settlements, brotherly love and unanimity prevails, and the missionaries are very earnest and faithful in their respective offices. In each place the work of God is advancing, and two Brethren are now on their way from Europe to Suriname, to assist in the labor."

"At

"At Hoop, eight Indians have been lately baptized. One hundred and fifty-one live now together in a regular settlement, and about one hundred baptized are scattered in the neighborhood."

Extract of the latest Letters and Diaries received from the Brethren's Missionaries among the Hottentots at the Cape of Good Hope.

THE three missionaries have built their dwelling at a place called Bavian's Cloff, about 15 yards from the ruins of our late Brother Schmidt's house. The Hottentots willingly lent their assistance, and only one European mason was employed. The foundation was begun January 5th, 1793, and built of the stones taken from Brother Schmidt's old dwelling. The rest of the house is lath and plaster, except the gable and inner walls, which are built of unburnt brick. It is 36 feet by 15. February 22d, one chamber was finished and inhabited. In Brother Schmidt's old garden they found several peach, apricot, and pear-trees, which, according to the account given by the old Hottentots, were planted by him. Under one of the pear-trees, which had spread amazingly, our Brethren had their first meeting with nineteen Hottentots, who came immediately on their arrival to bid them welcome. They told them the aim of their coming, namely, to make known to them the way of salvation, by faith in Jesus Christ. Old Helena, about 80 years of age, baptized by Brother Schmidt, who lived three hours' walk from the spot, got somebody to carry her to the Brethren, and has visited them several times since. She had still an old Dutch New Testament carefully kept, out of which

which another Hottentot woman, who had learned to read from her cousin, one of Brother Schmidt's scholars, used to read to her.

Around our Brethren's dwelling, the Hottentots had built thirteen huts of poles, covered with fur, and the number of those; who came to live in the neighborhood, increased daily.

The magistrates both in the country and at the Cape Town treat our Brethren with all kindness and attention, and assist them in various ways.

The internal course of the mission was very promising. The missionaries themselves live in perfect harmony, and their family worship is attended with a particular sense of the presence of God, to whom they daily look for counsel, support and blessing in the execution of the work committed unto them. They are well employed from morning till late in the evening with the Hottentots, of whom 80 persons, old and young, come to school in several divisions, to learn to read Low Dutch. Among this number there are about 50 men and women, who regularly attend, to be instructed in Christianity, and are very desirous to hear the word of God, for which also those who live in the interior parts of the country are said to express a great desire, and to wish, that teachers might also come to them, and make them acquainted with the way of salvation. Of those, who live in the neighborhood, and come to be instructed (which is done in the Dutch language), the missionaries write: "We cannot see without great emotion of heart, with what attention the poor people listen, as though they would catch every word spoken by us. The tears often trickle down their cheeks; when we describe to them the sufferings of our Savior, and what He has done to procure eternal life for us; and they declare, that they come so diligently to school,

“ school, that they may soon learn to read every thing contain-
 “ ed in the Gospel of Jesus. In the meetings we hold with
 “ them, the gracious presence of God our Savior is felt in
 “ a most powerful manner. Besides the meetings with the
 “ adults, we have begun one with the children and unmarried
 “ people. These are usually attended by 31 persons of this
 “ description, who are very serious and attentive, when we
 “ speak to them of their Creator and Redeemer. At these
 “ meetings the children sing the verses which they learn at
 “ school, in a very pretty manner.”

The latest letters are dated in August 1793. They mention, that our Brethren had the joy to admit ten Hottentots as candidates for holy baptism. July 19th, the first of them, August 13th, three more, and August 28th, another, were baptized.

They write: “ We cannot find words to express the
 “ powerful sensation of the grace of God, which prevailed
 “ during these transactions, and the effect produced in the
 “ rest of the candidates. These days were truly festival-
 “ days to us. All the people shed many tears, and declared
 “ their earnest desire to be made partakers of the same grace.
 “ August 13th, we held with the first four new baptized a
 “ separate meeting, to which also old Helena came. We
 “ spoke with them of that strict conformity to the rule of
 “ Christ, which is expected from believers, and exhorted
 “ them to remain in continual prayer and intercourse with
 “ our Savior, that they may be made able to walk worthy
 “ of their high and heavenly calling. The mercy of God
 “ shewn to these poor despised people astonishes the neigh-
 “ boring Christians, and many of the latter, especially in
 “ the Cape Town, who take share in the prosperity of the
 “ kingdom of Christ, thank and praise Him for his mar-
 “ vellous works, wrought among them.”

L E T T E R S

*Received by the Brethren's Society for the Furtherance
of the Gospel, from the Missions settled on the Coast
of LABRADOR.*

I.

From OKKAK, dated August 19, 1794.

DEAR BRETHREN,

BY your kind letter, which we received on the 2d of August, we saw with much gratitude your great concern for the work of our Savior in this country; and how earnestly you implore his grace and assistance for us. This greatly encourages us; and we pray him to bless and reward you for all your labors of love.

To see the Harmony again arrive safe in our harbor, gave us greater pleasure, and filled our hearts with more gratitude to God, than ever, as we had been under no small concern, after the departure of the ship last year, on account of the excessive storms from the N. E. We often joined in prayer to God to protect the ship and company, and conduct her soon and safe home. All our Esquimaux expressed their fears, that they should never see the ship again. We therefore united our thanks and praises with those of our Brethren, that God had preserved her from all harm. The departure of our Brother Kriegelstein into eternal rest, while at sea, affected us greatly.

As to ourselves, our Savior has preserved us together in love and peace. Some of us have been ill last winter, at different times; and Brother James Branagin, who ever

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since

since his arrival at Okkak had complained of violent pains in his bowels, which at last entirely confined him to his bed, was called home to rest on the 27th of March last. We lament his loss, especially in the management of our external concerns. In April, Brother Rose, with his wife and two sons, returned to Nain, having spent the winter with us, to the great encouragement and assistance of our whole family. We have now only three Brethren residing here.

As to the course of our Esquimaux, we cannot say much this year. We wish it were in our power to give you a more pleasing account of them; for your comfort and encouragement, and to tell you that many poor Heathen in this neighbourhood were longing after their souls' salvation. But, as yet, the work goes on very slow; and the number of our people has been increased only by the birth and baptism of one child. Though the grace of God in the hearts of some of them cannot be denied; yet we feel great concern on account of others, who with all their good resolutions, are frequently led astray by their heathenish connexions: And indeed their whole manner of living, and customs, are much calculated to seduce them again to the abominable practices of the Heathen.

Our weak testimony of the atonement made by the sufferings and death of Jesus, has been blessed by our Savior on many occasions, and heard by the heathen Esquimaux, not without a good impression.

As to externals, the Esquimaux living on this part of the coast had a good year. Two whales were caught by them in our neighbourhood, and one dead whale was found on the coast. In the north two were caught, and three found dead. This has caused a great number of visitors from far and near all last winter, to whom we never omitted any opportunity of preaching the Gospel.

July 27th. Three boats came hither from the South, and two were yet to follow. According to their account, many Esquimaux, both of the baptized who went thither in former years, and unbaptized, have died, and when these boats came away, the mortality had not yet ceased; consequently these families fled, and as the rumor spread wherever they came, and they in general gave a very poor account of the present situation of the Esquimaux in the South, some may probably be for a time prevented from going thither: Old Samuel and his family set out for the South from these parts, with some of their relations, in one boat; but on the voyage, hearing this disastrous account, they were much intimidated. Whether they intend to return, or proceed, we cannot learn.

To conclude, dear Brethren, we commend ourselves to your future remembrance and kind support, entreat you to continue in prayer to the Lord in behalf of us and our small Esquimaux congregation; and remain your faithful Brethren and Sisters employed in the Mission at Okkak.

(Signed)

BENJ. G. KOHLMEISTER,
GEO. SCHMIDTMAN,
JAMES RHODES.

From NAIN, dated September 3d, 1794.

DEAR BRETHREN,

AUGUST 11th we had the pleasure to receive your very agreeable letter, by two kajaks from Okkak, which brought us the welcome account of the safe arrival of the Harmony and company, on the 2d of the same month. September 1st the vessel arrived in our harbour,

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with

with all the Letters and Diaries sent to this place; for which we return to you, and all our Brethren and Sisters, the most unfeigned thanks.

We received our new assistant, Brother J. Mueller, with great joy; and prayed our Savior, to grant him all the needful grace and gifts for his future service among us.

Having heard several dismal accounts of some firewood, a barrel and several other utensils being found on one of the Okkak islands by the Esquimaux, and entertaining some fears, on account of the violent storms from the N. E. prevailing last year, that perhaps the Harmony might have met with some misfortune on her passage home; we were the more filled with thankfulness to our merciful Savior, when we saw her arrive safe. The account brought us of the happy departure of our former fellow-laborer, Brother David Kriegelstein, at sea, affected us very sensibly. He is now at rest with the Lord, and freed from all pain and sorrow. We pray that his widow may receive the most effectual consolation. Though we feel much for her, yet we are confident, that God our Savior, who is the widow's friend, will grant her rich comforts, and a peaceful course among his people,

We mention to you, with praise and thanks to God, that we have spent last year in health and peace; and through mercy have enjoyed the love of God in our hearts, and cordial brotherly love towards each other. God has likewise blessed our testimony of the Gospel among the Esquimaux, though the fruits may appear yet small, in comparison with other of our missions. We can truly say, that we have spent last winter very agreeably with our people. Their assembling together in the Chapel, was blessed with the presence of God; Their hearts were made attentive to the word of the Cross; which proved the power of God, and effected a desire within them, to live unto Him, who shed his blood to redeem

deem them from the power of sin. The sufferings and death of our incarnate God, and the atonement he thereby made for the sin of the world, have been the continual topic of our discourses to them, both in public and private, and proved powerfully effective in their hearts. Indeed we cannot assert, that all our baptized, not one excepted, have made equal progress in the love and knowledge of our Lord Jesus Christ; but there is not one, who has not been often powerfully convinced, and brought to reflection; and none could resolve to leave us. Many are truly desirous and intent, fully to experience the power of the salvation offered unto them in the Gospel; and we are greatly encouraged, by thus perceiving that our Lord owns the work in this place, though small, as His work, will continue and increase it.

On the 25th of December 1793, Tuglawina's wife was baptized, and called Judith; and, on the same day, her husband was solemnly received into the congregation, having been baptized, during a violent illness, in one of the Southern Settlements, and called William *. Both were truly thankful for the grace conferred upon them, and promised, with many tears, to remain faithful to the Lord, and to live alone for him. May He in mercy preserve them in this mind. Their countrymen have not failed to hold out all manner of temptations to seduce them from the truth, endeavouring even to persuade them to return again to the South; so that we have great cause to join in prayer to our Savior, to help them to resist, and to establish them in Himself. Two children of our baptized Esquimaux have been baptized. One Esquimaux woman has been admitted to the Lord's Supper; and we can give her that testimony, that she proves her faith in Christ by her life and conversation. One person has been admitted as a candidate for the Lord's

* See note, p. 254.

Supper;

Supper; and 3 as candidates for holy baptism. Solomon and Mariana were, at their repeated request, re-admitted to the fellowship of the believers.

At the close of last year our Esquimaux congregation consisted of 7 communicants, 7 baptized adults, and 8 baptized children. 65 persons lived on our premises, and were mostly very diligent in their attendance on the daily meetings; we hope, not without blessing. But we were obliged to desire Nathanael and his family to find another dwelling-place, as he began to hurt others by his conduct. Some of the heathen Esquimaux went from hence to the South.

As to externals, we and our Esquimaux have cause to praise the goodness of our merciful heavenly Father. The Esquimaux have been more successful here, in procuring their maintenance, than in many places in our neighbourhood.

We have kept up an uninterrupted correspondence with our Brethren and Sisters in the other settlements; especially with Brother Rose, who, with his family, spent last winter at Okkak.

We are extremely sorry their circumstances require that they should leave us; and that we thus lose their faithful services in the Mission in Labrador. But as the state of his health, and the education of his children, make his return to Europe necessary, we submit; and trusting that our Lord will conduct them safe to you, we commend them and their two sons to your love and care. If they should resolve to return to us, we shall receive them with great pleasure.

As Brother Rose is acquainted with every particular relating to the Mission here, having resided among us eight years; the Society may confer with him about all circumstances. We have also desired him to express to you our gratitude for all your kindness towards us, and that you have

so

so liberally provided us, from year to year, with the necessities of life. May our Savior bless you for it; and grant a reward for every mite, contributed by our friends towards our support.

You will be informed of our daily course by our Diary, which we send herewith. Brother Hasting will go from hence to reside at Okkak, for the present; having served the Mission here, eight years, with great faithfulness.

As to the building of a new Mission-House, we cannot begin it now; Brother Branagin having been called home to eternal rest, and the present scarcity of hands making it impossible. But we shall do all in our power to secure the materials, already collected for this purpose, from harm.

Finally, we assure you, dear Brethren, of our most cordial love and remembrance before the Lord; and renew our covenant with you, to remain faithful to Him, and to serve him with all our might among the poor Esquimaux, till we once, as we trust, in fellowship with many redeemed, from this nation, shall thank and praise him in a blissful eternity, with perfect joy and harmony, for his great mercy towards us. May He preserve both you and us, in these deplorable times of apostacy, in the true faith, and constant looking up to our Lord Jesus Christ, our only Savior. We salute with much affection all the Brethren of the Society, as if named, and every friend and well-wisher to the cause of God among the Heathen; recommending ourselves to your prayers and remembrance; and remain, in the presence, and by the grace of Jesus, your faithful Brethren employed in the Mission at Nain.

(Signed)

CHR. LEW. ROSE,

CHR. FRED. BURKHARDT.

TUGLA-

* TUGLAWINA, now called William, was, from the beginning of our Missions in Labrador, well acquainted with the Missionaries. He was a man of great note among the Esquimaux, and acquired extraordinary influence and power, not only by his activity, dexterity and success in hunting, courage, bodily strength, and hardiness, which are considered to be the most essential qualifications of a great man among the Indians; but by a remarkable strength of mind, and quickness of understanding, far superior to that of most Esquimaux. He took advantage of their credulity, and general mental inferiority, to gain an astonishing ascendancy over his countrymen; and his word was absolute law. As a forcerer, he was believed to have extraordinary powers, given him by the Torngak, or familiar spirit, whom he pretended to consult on all occasions; and so little did the poor deluded Esquimaux mistrust his inspirations, that it has often happened, that if he declared on the word of his Torngak, that such an one ought not to live, the poor object of his vengeance was instantly murdered by the company. Thus he not only became guilty of the murder of several persons by his own hands; but of many more, through his influence and insinuations. Our Missionaries would have fallen an easy prey to his murderous designs, had God permitted him to disapprove of their settling among his countrymen. But though a tyrant among his own nation, and in various ways a great disturber of the peace of the Mission, and seducer of many converts, he always respected and even loved the Missionaries. He would submit, and even tremble in their presence, whenever reproved for his bad conduct; always confessing, that he ought to be converted, and to forsake the ways of sin. As an instance of this extraordinary submission to the Missionaries, Brother *Jens Haven*, one of the first Missionaries

on that coast, mentions in his report about nine or ten years ago, that when Tuglawina, at the head of a party of Esquimaux, returned the first time from Chateau Bay, having furnished himself with a sloop of two masts, European arms, and many other accoutrements; he stepped unexpectedly into the Mission-House, and into Brother Jens Haven's room, dressed in an old officer's coat, with a bob wig and a huge laced hat on his head, a sword to his side, and altogether in the habit of an European officer; threatening what he would do, and boasting of his valiant deeds in the South. Brother Jens Haven, looking sternly at him, exclaimed, "What, are you Tuglawina! depart this minute; I have nothing to say to you in this dress; put on your old Esquimaux furs, and then return; behave like a sober Esquimaux, and I'll answer your speech." Tuglawina instantly left the room, as if thunderstruck; and without reflecting on the degrading appearance he must make before his countrymen, in putting off his boasted ornaments, returned to the Missionary, dressed in the plain Esquimaux fashion; who then most earnestly reproved him for the wicked practices and murders he had been guilty of, and for seducing so many of the baptized to follow him to the South, where he had led them into all manner of heathenish abominations. During this address, Tuglawina grew pale, trembled exceedingly, confessed himself an abominable sinner; but said, that he must sin, for the devil forced him to it, and he could not help himself. This gave the Missionary a desirable opportunity of preaching Jesus unto him, as the only Savior. Such opportunities were, in the following years, more frequent; and he often shed tears in confessing his wicked deeds, which he never denied, according to the general practice of the Esquimaux. Of late years he became more attentive to the Gospel, did every thing in his power to serve the Missionaries, and though often hurried into the

commission of sin, and by his great reputation among his countrymen, beguiled into conceit, and prevented from humbling himself under the mighty hand of God, yet it was apparent that the Lord followed him, to make him a monument of infinite mercy. At length he gave such proofs of his sincerity and firm resolution to turn with his whole heart unto the Lord, and forsake the ways and even the conversation of the Heathen; that our Brethren could not but consider this sinner, though so heavily laden with the most enormous of crimes, as an object of God's mercy and pardon, and a candidate for eternal life: And after the usual time of trial, as an inhabitant of the Settlement, and many serious conversations, and previous instruction, he was, as above mentioned, received into the fellowship of the believers, on Christmas day, 1793; renouncing the devil and all his works, and promising, with heart and hand, to devote himself unto that God, who made and bought him with his precious blood. He had been baptized in Chateau Bay by a Presbyterian, during a dangerous illness. His wife, Judith, is a woman of whom the Missionaries write, that they have scarcely ever observed such steadiness and real heart's-religion in any of their converts.

From HOPEDALE, dated October 10, 1794.

DEAR BRETHREN,

YOU cannot conceive how great our pleasure was in perusing your kind letter of the 25th of May last, which we received on the 19th of August, and read to the whole family in a particular meeting. This, and all other letters and Diaries, destined for this place, were sent us
from

from Nain by a kajak, which arrived, when we least expected it, in a violent gale from the N. E. By this opportunity we heard of the safe arrival of the Harmony, with Brother Mueller on board, who is called to serve the Mission in this country.

We are very thankful to our Savior, that he so graciously preserved the ship and company in her return home last year, notwithstanding the violence of the storms in Autumn. Several accounts from Okkak, concerning a parcel of firewood, a barrel without bottom, some logs, &c. found in the Eastern Islands by the Esquimaux of Uivak, filled our minds with anxiety, lest the Harmony should have suffered shipwreck. We can easily conceive that the long delay of the ship's arrival, even to the 22d of January 1794, must have caused great concern to your minds, and filled you often with various apprehensions. We felt much comfort and encouragement in reading, that you turned unto, and relied upon the Lord for help ; and proved your tender concern for the welfare of the Missionaries in Labrador, by consulting how to prevent our suffering want, in case of any accident. You have also again sent us all the necessaries of life in so liberal a manner, that we are excited to much thankfulness. You mention that Brother and Sister Turners and Sister Kriegelstein, arrived safe and well with you ; but that Brother Kriegelstein ended his course at sea, between the Orkneys and London. This account was unexpected and affecting ; but we congratulate our late Brother to his final rest with our blessed Savior. May he prepare us all for the same happiness !

As to ourselves, we are, at present, all well ; but each of us have had attacks of illness, during last winter, more or less violent. We have lived, as a family, in peace and brotherly love ; and our Lord has been present with us, whenever we met in his name, in our family meetings, on sundays,

and festival seasons, and especially when we partook with each other of the Holy Sacrament. He has also blessed us in preaching the crucified Jesus to the Esquimaux, as the only Savior of men, who graciously invites all poor sinners to come unto him, be they ever so wretched, that he may save them, and give them rest unto their souls.

Our small flock of Esquimaux has given us pleasure during last winter; and we have often had opportunities to encourage them to surrender themselves wholly unto Jesus, as his blood-bought property: For he has redeemed them with his blood from the power of Satan, so that they no more need serve sin. O that He would establish their hearts, and fill them with his love! for then we should feel truly comforted, and happily situated among them. Only five families lived on our premises last winter, consisting together of 29 persons. As to externals, the Esquimaux have had no want; for God blessed their diligence in seeking provisions, for which they and we are very thankful.

One Esquimaux woman, and two children of baptized parents, have been baptized.

Four large boats arrived here this Summer from the South, three of which went higher north. One returned soon again, in company of two boats, which had wintered near Nain. We learn from the former, that in Netspektok, or Sandwich Bay, and Aivertok, upwards of 40 Esquimaux have died. In Nektok the people had eaten of a dead whale, which proved fatal to them; for whole families died in consequence of it. Among these are most of the baptized, who left our congregation at Hopedale, some years ago. The Esquimaux who passed by in going to the North, said, "that they were flying from death;" and certainly they are at present seized with fear, which will keep many, who intended going to the South, quietly at home. They are in general a libertine people, and cannot rest long in one place,

place, but rove about, and thereby become ragged and poor. They are not concerned about their soul's salvation; and thus one after the other dies, without becoming obedient to the Gospel. This grieves us much, and we pray daily to our Savior to have mercy upon them. They are now not so very loud in their praises of the Southern Europeans.

Brother and Sister Rose, with their two sons, Lewis and Samuel, return with the ship to Europe; and when they come to you, we beg you to receive them in love for our sakes also. Our Brother Rose has now superintended the Mission in Labrador eight years; and our Savior has blessed his labor among us. We could have wished that he had remained many years longer in this office, but we submit, and commend him and his family to our Lord's guidance on his voyage to you, and from England to Germany.

To conclude, dear Brethren, we are convinced that the course and concerns of this Mission lie near your hearts; and that you most willingly assist, both us and other Missions, wherever you can. May our gracious Lord supply you richly with all you want, that you may have it in your power to act according to all your benevolent purposes. Accept from all of us the most cordial salutations; and remember often in your prayers, your affectionate Brethren employed in the Mission at Hopedale,

(Signed)

JOHN LEWIS BECK,
JOHN CHR. WOLF.

THE Mission in *Barbadoes*, begun in 1765, appeared successful in the beginning, but did not continue to flourish as we could have wished, though the power of the Gospel was made conspicuously manifest in the hearts of some negroes. Sometime ago a renewed desire appeared in many of them, to hear and obey the word of God, which excited a wish in our Brethren that something might be done, to further the work, and remove the obstacles that appeared in its way. The inconveniency and wretchedness of the place inhabited by our Missionaries being considered as one, measures were taken to procure a better situation, and we have every hope, that our Savior will give his blessing to our weak endeavours, and begin a new work in that island. The labors of our Brethren in another denomination have also been favored with some success, and we pray God to grant, that the fruits thereof may remain and be multiplied. As to the renewed exertions of our Missionaries, the following will afford a more detailed account :

Extracts from Letters received from Brother Nicholas Hofman, Missionary, by the Secretary of the Society.

St. John's, Antigua, May 8, 1794.

IN my last to you, I mentioned my having accepted a call to serve the Mission in *Barbadoes*. We have been here some time, waiting for the return of the mail-boat, and are truly sorry for the delay, for we might have spent our time more usefully at Grace-hill, in assisting Brother Bardill and his wife, who for the present are alone, and not able to serve so large a congregation without assistance. O might I live to see such a flock of Jesus gathered together in Barbadoes, as I have seen and served here ! then would I with joy lay down my weary bones in the grave. Assist us by your prayers, and beg the same from all our brethren and friends, that

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as He, who has chosen the weak things of this world and things that are despised, to do his work, may continue to be with us, and own and bless our labors, as he hath graciously done hitherto in Antigua. We leave this place with much concern, the laborers being so few, and the harvest so great.

Barbadoes, June 16, 1794.

WE arrived here safe and well May 15th, and found our Brethren in good health, though outwardly in a very poor situation, particularly with respect to their dwellings, which are in such a wretched condition, as not to be described. After the last hurricane they set up some kind of shelter, made of old broken boards, &c. consisting of a dwelling 36 feet long and 14 broad. On the west end, Brother Haman has a room partitioned off, about 12 feet broad. On the east end is another partition about 6 feet wide, for a store-room; and here we were obliged to lodge on the first day of our arrival. That part of the house between the two partitions, being 18 feet by 14, is the common room, where we dine, &c. and also meet the negroes who come to hear the Gospel. Brother Fritz has besides this, one room 12 feet by 10, with a stone-wall, kitchen, &c.; but the whole is in so ruinous a condition as to threaten its downfall in case of any violent wind or rain.

The situation of the place itself is very inconvenient, no road leading up to it, and we cannot get even a barrel of flour up the hill, but must open it on the road and convey it home in small parcels.

Since I have been here, I have wondered how our Brethren and Sisters have been able to live and keep their health in such a situation; but the Lord has preserved them, and I found them contented in their poverty. Having at last represented their case to the Brethren, who care for the Mis-

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sions, they were directed to look out for a better spot of ground, and to build an house for the Missionaries, and a chapel for the negroes.

When we arrived here, we found nothing further done in this matter, except that enquiry had been made for a more convenient place, which at last has been found, in a most eligible situation, about a mile from the present, nearer the town, and in the midst of populous estates. There is a walled house upon it, 66 feet long and 18 broad, one story high. Of this only the walls are good, but with needful repairs, it may become a good dwelling-house. After conferring with our friends, and receiving it as their opinion, that we could not have met with a cheaper and more desirable spot, we determined on the purchase. The premises having been surveyed on the 30th of May, the affair was finally settled with the proprietor, to mutual satisfaction.

Indeed we tremble at the thoughts of the heavy expence we shall thereby occasion to our Brethren in Europe, particularly as materials for building are so dear at present; but we shall use all possible caution and frugality. We pray the Lord to give his blessing to this undertaking for the good of this Mission; and though you and our worthy friends have not as yet the joy to see such blessed fruits of the Gospel here, as in Antigua, yet there is here also a seed of the Lord; and He, who has so richly prospered our weak endeavours in Antigua, can, and I trust will, do the same here also. Be assured, that it is our only desire in this world, to do the will of our Lord and Savior, and we are very happy to say the same of our fellow-laborers, who for these several years past have struggled with much difficulty, perplexity, and even want.

Barbadoes, October 28, 1794.

THE perusal of your last letter gave us much joy. May our Lord hear your and our prayers, that this Mission may prosper

prosper as those in Antigua and St. Kitt's have done. I have hopes, that this will be the case. Our new situation is in all respects convenient, and I have had the pleasure to see about 20 or 30 negroes come on Sundays to hear the Gospel, who never came before. They listen with great attention, but it is yet new and strange to them. The baptized, and others, generally attend in the old place, as they find it a little nearer to their homes, and love their old teachers. I am very glad to find that Brother Haman and his wife are greatly respected among them. Our baptized, who are 75 in number, and mostly communicants, are in a pleasing course, and I hope, that when we are settled here, and the chapel finished, they will prove a good salt. The hall in the new place, which we use at present for our meetings, will hold 40 or 50 persons, and is furnished with benches, but will of course be too small, when we all move hither. We took up our abode here on the 28th of July, having repaired the old house in part. There is an old wall of a large boiling-house 55 feet long, which we shall use as a wall for the new chapel. But circumstances here will not permit our negroes to assist in building, as they have done in other islands, which will tend to encrease the expence.

We have hitherto been graciously preserved from any epidemical disorder, hurricane, or invasion, and none of us has had any heavy sickness.

When I think on my present lonely situation, and look back on my former in Antigua, I turn to our Savior for comfort, and he strengthens me with the prospect of better times; and while our Brethren and Sisters and friends in Europe so generously relieve our external wants, for which may God in rich measure bless and reward them, let them also pray for us, poor servants of the Lord, that He may support us by his grace, and awaken the hearts of these truly benighted negroes here, most of whom appear, for the present, totally dead in sin and indifferent about their soul's salvation.

NICOLAS HOFMAN.

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P.S.

P. S. *Oct. 29th.* This morning very unexpectedly, my dear wife was seized with a paralytic stroke, which deprived her of the use of her whole left side. By the means used by the advice of a physician, who is our true friend, she begins to recover a little, but to what degree I cannot tell. How this affects me, you may easily guess, but as I am obliged to close this immediately, I can add no more, but will, with the first opportunity, let you know the event.

The latest Accounts received from different Missions.

1. **ST. KITTS.** At the close of the year 1793, the congregation of negroes in this island, under the care of the Brethren's Missionaries, amounted to 1135 persons. Letters of May 8th, 1794, contain the agreeable account, that our Missionaries celebrated the Passion Week and Easter with their negro-flock, in a manner remarkably blessed to all: Near 1500 negroes attended the chapel. From Easter 1793, to Easter 1794, they have baptized 181 persons. Subsequent letters, dated July 19th, inform us, that the Mission continues to flourish; and more negroes are gained, by the power of the Gospel, as the reward of Christ's sufferings and death. July 13th, 46 grown persons were baptized, and 44 added to the class of candidates for baptism. Besides the Settlement at Basseterre, there are four places in the country, where our Brethren meet the negroes; and there is a prospect of a rich harvest.

2. *From the Danish West-India Islands.* We learn, by letters dated in July, that Brother Thomas Lundberg, who had served the Mission at St. Croix for nine years, departed into eternal rest, on the 1st of February 1794. The other Missionaries were well, in all places, and expected the arrival of several assistants from Europe with eagerness, as the work increases. It is worthy of remark, that whereas, in the

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beginning of this Mission, in the year 1732, the labors of our Brethren among the negroes, met with the most violent opposition; there is now not one manager, who prohibits his negroes to go to the Brethren's chapels to hear the Gospel; and in St. Thomas, there is not one plantation, upon which there are not one or more believing negroes.

The Brethren George Zorn, and John Gottlieb Lehman, who are going to serve the Missions in these islands, write from Oester Risoer, about twenty miles from Arendal, on the coast of Norway, in a letter dated October 31st, 1794, that having lain at anchor in Elfsineur Roads, to the 27th of October, on account of contrary winds, a most violent storm arose in the night between the 27th and 28th, by which the ship was driven from her anchor; and though two more anchors were immediately thrown out, they were soon obliged to cut the cables, and let her drive out to sea. Being thus forced into the Cattegat, they were in imminent danger of running ashore on the coast of Sweden, had it not been for the gracious interference of God's providence; which, considering their situation, appeared to all on board next to miraculous. During this danger, our Missionaries and their wives resigned themselves cheerfully to the will of the Lord, and their composure and peaceful state of mind proved edifying to their fellow-passengers, who often called upon them, to offer up prayers in their behalf. They made the harbor of Oester Risoer on the 30th; and the captain went to Arendal, to endeavour to procure new anchors and rigging for the voyage.

3. *Antigua*. In the spring of 1794, all our Brethren and Sisters employed in this Mission, except the Brethren Tschirpe and Hofman, suffered much from illness; yet, by God's mercy, they all recovered towards summer. But by a letter from Brother Tschirpe, dated November 12th, just received, we learn, with great sorrow, that Brother Nicolas

Schnöckenburger, a very diligent and faithful laborer in that vineyard, departed to eternal rest on the 6th of November last. The Mission loses in him an indefatigable and successful servant of God, whose usefulness and integrity were not only gratefully acknowledged by his fellow-laborers, but by all who knew him; inasmuch that his death was announced in the public papers in the most respectful manner.

The Diaries of this Mission inform us, that from Easter 1793, to Easter 1794, 583 negroes have been baptized in the two congregations at St. John's and Gracehill. If we include the new-comers, who desire to be instructed, the candidates for baptism, and the baptized children; our Missionaries have to attend to near 10,000 persons in that island, and can hardly perform so extensive a duty. They recommend themselves the more fervently, with all the negroes under their care, to the faithful remembrance and prayers of all our Brethren and friends.

4. *From Suriname, in South America.* We are informed by letters, dated May 24th, 1794, that on the 17th of August 1793, such a violent hurricane raged at Bambey, that the crops in the cassabi grounds were torn up in a dreadful manner. However, the dwellings of our Brethren were not much injured. The congregation of believing free-negroes at Bambey, consisted of 41 persons, at the end of the year 1793.

Subsequent letters, dated July 24th, 1794, give a pleasing account of all three Missions, both among the free-negroes, negro-slaves, and Indians. Of the latter, 6 had been baptized since January. At the close of the year 1793, the congregation of believing negro-slaves at Paramaribo, consisted of 267; and that at Sommelsdyk, of 60 persons; in all, of 327.

5. From the Missionaries at the *Gape of Good Hope*, pleasing letters were received to the 9th of April 1794. At the close of 1793, their congregation of baptized Hottentots consisted of 16 persons. At Christmas, so many people
assembled

assembled to hear the Gospel, that they were under the necessity of preaching out of doors. January 28th, 1794, three, and March 23d, two Hottentots were baptized: March 8th, the first Hottentot was admitted to partake of the Lord's Supper. In February, an epidemical bilious disorder prevailed among the Hottentot nation, which especially attacked the children, and carried off 22 persons, old and young, in the neighbourhood of our Brethren's dwelling. These patients were diligently visited, and found resigned to the will of God, expressing great confidence in Jesus as the Savior of sinners, and calling upon him in their last moments, to receive their souls in mercy. The number of constant hearers had encreased so much, that the service could not be performed within doors on Sundays. In the first quarter of this year, several Hottentots, 'who live three days' journey from our Missionaries, in the neighbourhood of Snakes Creek, came to visit them; and expressed their wish, that some one would also come to them, and teach them the way to be saved. The Missionaries had been much indisposed; but when the last letters were sent off, they were all restored to health. The Brethren Marfeld and Kuehnelt had visited the people on Snakes Creek, and were received by them with great kindness.

6. From *Tranquebar*, on the coast of Coromandel, we have received the affecting intelligence, that on the 4th of September 1793, it pleased the Lord to call home to eternal rest, our much-respected Brother, *Christian Lewis Schuman*, after a short illness. He first served the Mission in Suriname, in South America, for some time, but about nine years ago was appointed to superintend the Mission in the East Indies, where his loss is much lamented by all who knew him.

7. At *Sarepta*, near Astracan, on the river Wolga, our Brethren were, during the first months of the year 1794, in great danger, on account of some troubles arising in the neighbouring *Stanitzes*, or villages of the Cossacks. But by

by the mercy of God, and the timely interference of the magistrates, peace and safety were again restored.

8, From *Greenland* we have received accounts, of which the following is an extract :

Our Missionaries at Lichtenau write, that though some painful things occurred in that place in the year 1793 ; yet, upon a general review of the course of their congregation, they found great cause to thank and praise our Savior, for the grace bestowed upon them. In externals they had a good year ; and in July began to build a more convenient and roomy chapel, for which purpose materials were sent from Copenhagen. They had advanced so far, as to have hopes to make use of it about the middle of October. 6 Greenlanders had been baptized, and 6 admitted to the Lord's Supper, since the date of our last reports. At the close of the year 1793, the congregation consisted of 350 Greenlanders.

At New Herrnhut, 13 had been received into the congregation, and 7 admitted to the Lord's Supper. The number of believing Greenlanders was 293.

At Lichtenfels, 1 grown person was baptized, and 7 were admitted to the Lord's Supper. The congregation consisted of 336 Greenlanders. Thus, in the three Settlements, our Missionaries have 979 Greenland converts under their care.

Brother Jesper Brodersen returned to Europe with the last ship.

9. A letter from the Missionary, David Zeisberger, dated *River Thames, in Upper Canada*, April 9th, 1794, informs us, that our Indian congregation had hitherto remained unmolested, though they did not know how long this rest might continue, having heard many alarming reports. The treaty of peace with the Indian nations had not had the desired effect. Brother Zeisberger writes :—
 " Our Savior has said, When ye hear of wars, and rumors of
 " war, be ye not troubled—and therefore we obey him.

" From

" From the experience we have made of his help in times
 " past, we have that firm confidence that he will help us
 " also in future, for his name's sake. The Indian Brethren
 " had last year a good harvest; and the blessing of God is
 " perceived in all their outward concerns. But all this
 " would not comfort us, did we not see at the same time,
 " that the Gospel exerts its power among the Indians.
 " Some fruit begins again to appear in the conversion of the
 " Heathen around us. Last year, three families of Monseys
 " moved to our Settlement; and some of the baptized, dis-
 " persed in the late troubles, have again, through mercy,
 " found the way to the Lord and his people."

A letter from Brother Senfeman, dated January 8th
 to Brother Ettwein at Bethlehem, did not arrive there
 till the 1st of October. The following is an extract from
 it:

" The packet of letters and accounts which you sent last
 " September, having not yet arrived, we are in want of
 " the Daily Texts of the year 1794; but as those of 1793
 " did not come to hand till last June, we make use of them
 " for this year. We have celebrated Christmas, New-year,
 " and Epiphany, with much blessing: Our Savior was pre-
 " sent with us; and our love to, and faith in him, was greatly
 " strengthened. On Christmas-day, two grown persons and
 " a child were baptized; and on Epiphany, two persons were
 " received into the congregation. Several heathen Indians
 " attended our meetings, and heard the Gospel, with a good
 " and abiding impression. Two men and one woman re-
 " turned to us lately, from the wilderness: One of them was
 " David, an Indian, upwards of 80 years old, who was bap-
 " tized in Old Gnadenhuetten above forty years ago. Ever
 " since our being taken captive on the Muskingum, he has
 " lived in the wilderness, chiefly alone. On Epiphany he
 " was solemnly re-admitted to our fellowship, and received
 " by the whole congregation with great joy: He rejoiced
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“ like a child, that in his hoary age, our Savior had brought him back to the flock.

“ The Gospel does not, as yet, find much entrance among the Chippeway tribe. They are a very corrupted, drunken race of Indians. Boas, one of our Indian assistants, who speaks their language, omits no opportunity to teach them the way of salvation.

“ We, and brother Zeisberger’s family, moved into our new dwellings, in the beginning of the winter. Our Indian Brethren are now engaged in preparing logs to build a chapel. Last year, we had here a malignant epidemical disorder, probably brought from Detroit, of which many people died : The symptoms were, a cough, violent head-ach, and pains in all the limbs. Brother Zeisberger had a violent fit of it. Many patients were, for some days, almost speechless ; but at present, all our people who were attacked by it, are restored to health.”

List of the Brethren and Sisters employed in the Missions of the United Brethren, among the Heathen, towards the End of the Year 1794.

	Settlements.	Missionaries.
1. In the Danish West India islands, St. Thomas, St. Croix, and St. John }	6	31
2. In Antigua - - - - -	2	11
3. In Jamaica - - - - -	2	5
4. In Barbadoes - - - - -	1	4
5. In St. Kitt’s - - - - -	1	7
6. In Surinam, in South America - -	4	24
7. In Canada, among the North American Indians }	1	6
8. In Labrador - - - - -	3	20
9. In Greenland - - - - -	3	14
10. In the East Indies - - - - -	1	14
11. At the Cape of Good Hope - -	1	3
	In 25 S.	139 M.

FIRST JOURNAL

RECEIVED FROM

HENRY MARSVEELD, DANIEL SCHWINN, AND
JOHN CHR. KUEHNEL,

*Missionaries of the Brethren's Church, among the
Hottentots at the Cape of Good Hope,*

*From their Arrival at Cape-town, Nov. 23, 1792, to the End of
March 1793, when they had built their House at
Bavians Kloof.*

BEING detained at the Cape-town from the 23d of November to the 20th of December 1792, we became acquainted with many persons residing there. We found here a company of awakened people; who meet together twice a week. There are above sixty persons belonging to this society, and we were immediately invited to attend their meetings. We met with several very worthy people among them, who rely for salvation upon the atonement of Jesus Christ alone. A spirit of true christian simplicity prevails in their meetings. They had read the Exposition of Christian Doctrine with much edification, and told us, that the prejudices which they had conceived against the Brethren; by false accusations, had entirely vanished. They likewise expressed great joy, that God had again opened a door for the Gospel among the Hottentots. When we took leave, they told us, that they had wished and expected we would establish the rules and discipline of our Church amongst them; but we informed them, that we had no authority to do it.

When we arrived here, we did not find our worthy friend the Rev. Mr. Van Lier at home, he being gone into the country

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for the benefit of his health. But he had kindly provided a lodging for us in his absence. He returned to the town on the 28th of November very weak, and so far gone in a consumption, that to all appearance he cannot live long.

In our leisure time we were much occupied with bringing our goods on shore, and making the necessary arrangements for our future abode in the country. Much water having got into the ship, we were afraid that most of our things would be spoiled, but we found them all unhurt.

We received much friendship from the Governor, whom we waited upon at different times, as likewise from the Commissioners and Col. G. As to our journey into the country, these gentlemen advised us to wait for the arrival of *Baas Teunis*, to whom they would give proper directions, to take us with him and lend us every possible assistance. This man is a *Baas* in the Company's service, and has the inspection over a large district, in which he is respected as chief man, both the peasants (who are European colonists or their descendants) and the Hottentots being subordinate to him.

December 2d, Mr. Clude of Constantia sent us an invitation to spend the following day at his house. This place is eight hours ride from the town, and noted on account of the Constantia wine, growing there. Mr. Clude told us, that he had been one of our late Brother George Schmidt's* scholars. He would gladly have kept us some days at his house, but as we did not know when *Baas Teunis* might arrive, we were obliged to hasten back.

We now heard what various opinions are entertained by the peasants concerning us. Some said—"If the Hottentots are to be instructed in the way of salvation, we will gladly become Hottentots." Others said—"If these Moravians come here, to convert the Hottentots, they ought

* See page 122.

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"immediately to be put to death." Indeed, before we left Amsterdam, a gentleman from the Cape advised us to be very quiet in the beginning, and not to make our views too public, lest some of the peasants should do every thing to injure us. Not long after our arrival, some peasants came to our host, Mr. Schmidt, to enquire, whether it was really a fact, that Moravians were come to teach the Hottentots? The report spread like wildfire in the country, and we were considered almost as a new species of beings. We were not intimidated, but committed ourselves and the whole cause to God our Savior, convinced, that nothing will happen unto us, but what He pleases.

December 17th, Baas Teunis arrived at the Cape-town. On the 18th the Governor sent for us, introduced us to Baas Teunis, and desired him to assist and advise us to the utmost of his power, which he willingly promised. The Governor then informed us, that he and the Commissioners were of opinion, that we should do best, to make our first settlement at Bavians Kloof (Baboons Cliff or Mountain), where our late Brother George Schmidt resided. We observed, that it would perhaps not be well to determine upon any particular spot, before we had examined into the situation of the place, whether it would suit our purpose. He answered, that we might however look at it; and Baas Teunis remarked, that more Hottentots lived there, than in any other part of the country. Some gentlemen had advised us to settle at a place called Tigerhoek, but we now resolved to follow the Governor's direction. On the 19th we took leave of the Governor, and he assured us of his favor and protection. The Commissioners did the same, and wished us God's blessing.

We likewise called upon the ministers of the different parishes here, three Calvinists and one Lutheran, who all treated us with great kindness, and assured us of their readiness to serve us.

On the 20th in the afternoon we set out, three of our friends accompanying us to some distance from the town, when we took leave, and mounted a waggon drawn by twelve oxen. At seven o'clock we halted, to feed the cattle and eat our supper in the waggon. Baas Teunis had engaged to furnish us with provisions for the journey, and he now produced a large hamper, filled with a very large quantity of all kinds of eatables, and some bottles of wine, telling us that Mr. Schmidt had given it to him, for our use. In general we must here remark, that no father can treat his children with more kindness, than we experienced from him during our abode at Cape-town; may God richly reward him and his son-in-law for all their love. At 9 o'clock we proceeded, and travelled all night. Early in the morning of the 21st we passed the river St. Laurence and Hottentots-Holland. At 7 o'clock we made halt at the foot of a Kloof near a small cottage, where we breakfasted. Baas Teunis having left a draught of oxen here at pasture in coming to the town, they were now put to the waggon, and the former driven behind us by a Hottentot boy. We now had to ascend a hill of very great height and steepness. While we were at the Cape, we were often surprised to see the peasants come to town, with twelve or sixteen large oxen to a waggon, when the whole load did not seem to require more than two, to draw it with ease. But now we were convinced of the necessity of so large a number, and heard that in the interior parts of the country, twenty-four oxen are sometimes required, to draw the waggons over the hills. Oxen are here much more in use than horses for draught, though there is no want of the latter. Baas Teunis keeps upwards of two hundred horses, belonging to himself and the company, and if a peasant cannot keep fifty or a hundred, he is thought poor. You may well ask, what use there can be in keeping so many? Indeed not much. They are out in the fields, and frequently do not
return

return home for a whole week. Their chief employ is in harvest time, to tread the corn. A large circular enclosure being made in the field, the sheaves are spread within it, and the horses being let in, are driven with a long whip to and fro upon it, till the corn is completely separated from the ear. At 11 o'clock we halted at Palmite River, where we dined. Baas Teunis leaving it entirely to us, whether we would stop and rest, or proceed during the night, we preferred the latter. It is the general custom among the peasants here, to travel all night, and send the oxen to graze during the daytime. In the afternoon, we passed three rivers, and supped at 8 in the evening under a small thicket. Early on the 22d we crossed the river Sonderend, and at 8 arrived at the Company's post, Soete Melks Valley, where Baas Teunis lives. After breakfast Baas Teunis showed us a room in which he desired we would consider ourselves at home, till we could proceed. He offered meanwhile to care for our board.

Having a letter from a friend at the Cape to a gentleman living at a place called Gensekraal, which we wished to deliver into her own hands, we set out on the 23d after breakfast on foot, Baas Teunis having directed a German porter to show us the way. The gentlewoman insisted upon our staying to dine with her, and showed us her garden, which is remarkably beautiful, and furnished with delightful groves of lemon, almond, apricot, and fig-trees. Many plants and shrubs which cannot be reared in Europe without much trouble, and only in hot-houses, grow here spontaneously in every garden, and the great quantity of fruit upon the lemon and fig-trees had even broken some of the stoutest branches. Our hostess, who expressed great surprize at our having walked from home to her house, sent us back in the evening in a carriage with eight horses. It is astonishing how very uneven and mountainous this country is. When you
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have passed one ridge, another yet higher presents itself, and no plain appears in any part of the land.

December 24th was the day appointed for us to fix upon our future habitation. Before we entered upon so important an undertaking, we met, as we have done daily, early in the morning, to implore our Savior's grace and help. We kneeled down, and entreated him, on the eve of the memorial day of his nativity, to bless us by his holy incarnation, and sanctify us in soul and body as his redeemed ones, for his service. We commended ourselves especially unto his gracious guidance and protection, in fixing upon a spot for our future residence, that we may dwell in that place, where he has appointed we should serve Him. At 6 o'clock we set out in a waggon, accompanied by Baas Teunis. At 7 we reached Harlebest Kraal, where we discovered part of a wall belonging to Brother George Schmidt's first house. At 10 we arrived at Bavians Kloof. We went to a Hottentot Kraal (hut or cottage), and enquired of the inhabitants whether they knew the place where George Schmidt's house had stood. The man immediately went with us and showed us the very spot, where we found a large piece of the wall, and several fruit-trees in the garden. There were three other trees, an almond, apricot, and pear-tree, standing at some distance, of which the Hottentots declared, they were sure that George Schmidt had planted them. Some ruins of walls appeared here and there, being remnants of cottages, built by the Hottentots round their teacher's dwelling. We staid here three hours, and took a minute view of the whole situation. It appeared to all of us, that this was the place, where the Lord would have us remain for the present.

Baas Teunis then asked the Hottentot man who had shown us the place; whether he had heard that George Schmidt's Brethren were come into the country, to instruct the

the Hottentots in the way of salvation ? The man answered, " Yes, we have heard it ; some peasants have told us, that " people were come to teach us ; that they would treat us " very kindly in the beginning ; but if we listened to them, " more of their sort would come, take us and sell us as slaves " to go to Batavia." When we had returned to the Hottentots' cottage, Baas Teunis asked his wife, whether she had a mind to be taught ? " No," replied she, " I am too old" (she was about 30 years old), " and do not chuse to learn." Baas Teunis answered—" Well, if you yourself don't chuse to " learn, you should however not hinder your children, nor " suffer yourselves to be made fools of by the peasants. Our " Governor has sent these men to teach you, and, in case " you are willing to learn, to baptize you, that you may " know what is good and bad, and become christians. The " peasants shall not hurt you. Our Governor loves you, and " has therefore sent these teachers, charging me to bring " them to you. If they were not good men, he would not " have recommended them so earnestly to me, nor would I " have brought them to you. Don't you remember, that a " few years ago, these peasants intended either to shoot you, " or drive you away, and that they would have done it, had " I not protected you ?"—They replied, " Yes, master, we " know it." The case was this :—About two years ago a report prevailed among the Hottentots, that the world would soon be destroyed. In consequence of this persuasion they would do no more work for the peasants ; killed their cattle, and went every where about among their countrymen to spread the report. The peasants, who wished to improve the occasion, to become possessed of the Hottentots' land, declared them to be in a state of rebellion, and prepared to attack them as enemies. Baas Teunis immediately prohibited all hostilities, and the disturbance among the Hottentots soon ceased. The peasants dare not injure any Hottentot, and if even

even a Hottentot servant deserves punishment, the peasant must mention it to the Baas, who orders what is to be done.

Baas Teunis having reminded them of all this, added, that government would also in future protect them, and if they were willing to be taught by us, no one should dare to molest them. We then proceeded to Serjeant's River, about half an hour's ride further, where we heard that a person lived, who had formerly been baptized by Brother George Schmidt. As soon as we arrived, all the Hottentot men, women, and children placed themselves in a very reverential manner round Baas Teunis. He immediately enquired, where the person lived, whom George Schmidt had baptized, upon which some went to her hut, and led her to us, for she was so old, that she could not walk by herself. Having seated herself in the midst, Baas Teunis addressed them, as he had done the former, and they all promised to follow his advice. We then asked the old woman, whether George Schmidt had baptized her, and how he called her? She answered, that he called her *Helena* in baptism: Whether any more of those he baptized were still living? She answered, that she was the only one yet alive. Whether she knew that George Schmidt was dead? to which she replied in the affirmative. We then enquired, whether she remembered any thing of George Schmidt's doctrine? She confessed that she had forgotten all. "But," said we, "have you forgotten, that he told you of Jesus, who, though God from Heaven, became a man and died on the Cross, to save us from our sins?" She replied, "That I remember." We then told her, that we were George Schmidt's brethren, and if the Hottentots desired to be saved, we would point out the way unto them, as he had done. The old woman exclaimed, "Thanks be to God!" This word filled our hearts with joy. She added, that she had still a book in her possession

cession, given to her by George Schmidt, upon which one of them ran and fetched it : It proved to be a Dutch New Testament, and was very carefully enclosed in a leather bag, wrapped round with two sheep-skins. She could formerly read, but is now almost blind. Another woman, about 30 years old, who had learnt to read from her cousin, one of those baptized by Brother Schmidt, reads to her; and we desired her to let us hear her. She immediately opened the second chapter of St. Matthew's Gospel, and read the history of our Savior's birth, and the adoration of the wise men, pretty well. Being asked, whether she knew what she had read and who the child Jesus was? she answered, that she did not know him. We then told them, that when we should live among them, we would explain it to them, and added, that this was the very day on which we celebrated the birth of Jesus. Baas Teunis closed the conversation, and said, " When your teachers move to this place, you must help them to build their house, and do not suffer the peasants to deceive you. Don't believe their tales, but believe me, for you know that I seek your welfare." To this they gave their hearty assent, and we left them. As soon as we had taken leave, they sat down on the ground, and remained sitting, as long as we could see them. Baas Teunis however informed us, that not much dependance must be placed upon their promises. We then drove to the dwelling of Baas Teunis's eldest son, which is not yet quite finished. He will be our next neighbor, about an hour and an half's ride from our place. We arrived safe at home about 7 o'clock.

We now resolved on the first day of the new year, God willing, to begin to build, and Baas Teunis promised to lend us every assistance in his power. We must fetch timber from a very great distance; for though we found every where

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wood enough for firing, yet we could not discover any trees fit for building, and were surprised to see so little wood in so mountainous a country. The little there is, is enclosed between rocks and deep recesses, difficult of access. On the 25th, being Christmas-day, a meeting was held in Baas Teunis's house, attended by us and all the family and servants. Some psalms being sung, a sermon was read, and the singing of another psalm closed the solemnity. Baas Teunis told us that there were many peasants in the country, who did not even know what Christmas was. We also celebrated this festival in our room, by considering the great subject of it, and offering up a fervent prayer.

On the 26th Baas Teunis went out to hunt spotted bucks (bunte boecke) and ostriches. The company was seated in a waggon, drawn by eight oxen, two horses running by the side of the carriage. When they came near enough to see the game, young Teunis mounted one of the horses and pursued it. He knew a place, where an ostrich had made her nest, and hoped to find the bird upon it, but she had escaped, and all the eggs were broken, except one, which was put into the waggon. A little way off another was found, lying broken in the field, and they are said to be in such plenty hereabouts, that the Hottentots earn many a penny by gathering them. Three men may make a hearty meal of one of these eggs, and they are preferred in taste to hens' eggs. As to the hunt, little or nothing was gained by it. Ostriches enough were seen, but it was in vain to follow them, for though they cannot fly, they run so swift, that no horse is able to overtake them. Whole herds of spotted bucks appeared, about twenty or thirty in one herd, but not one was killed. Deer were every where in herds, but not one was shot. They are about half as large as the spotted bucks. In the evening about 6 o'clock, the huntsmen came home, having suffered much from the heat,

heat, the waggon being open. For in this country it is now the height of summer, and the Christmas season has the hottest and longest days. Their only booty being the ostrich's egg, they were much disappointed in finding it broken to pieces, by the jolting of the waggon. Yet it furnished a very comfortable meal for the two Hottentot boys, who were set to clean the leather bag into which it had been put.

Every waggon is accompanied by an Hottentot boy, who leads the first pair of oxen. He must proceed, though the water should reach his shoulders. We were astonished to see them do this hard duty both night and day, without being, to appearance, much fatigued. The driver sits upon the waggon, and makes use of a whip, which from the handle to the end of the lash is upwards of forty feet long. He uses both hands to wield it, and knows exactly how to hit the beast he aims at.

On the 30th, being Sunday, a sermon was read and psalms were sung in Baas Teunis's family. Every Sunday evening the children, six in number, read each one chapter in the Bible and sing a psalm, at which we were likewise present. His children are very well educated, and have a tutor, who is particularly well skilled in music. Towards evening the Landdrost of Schwellendam came to attend the to-morrow's festivity: for new-year's eve is in this country a time of great feasting and rejoicing.

A very large company being expected, and assembling at the appointed time on the 31st, we went out, and sought a solitary place behind a thicket, where we kneeled down, offering up thanks and praises to God our Savior for all the proofs of his love and mercy experienced in the year past: craving his forgiveness of all our failings and various mistakes, and commending ourselves and our plan to His blessing, entreating him, to take every thing from us, which is not profitable for his service, to grant us counsel in all our perplexities, and to put those words into our

mouths, which he would have us speak to the heathen, to whom He has sent us. We devoted ourselves anew to Him with soul and body, to do with us and by us as He pleases, and were powerfully convinced that He accepted our prayers and praises in mercy, by a remarkable sensation of His presence and peace.

January 1st, 1793, being New-year's day, the Dutch flag was hoisted, which is only permitted at the Company's posts. The whole day and following night were spent in dancing and mirth by the above-mentioned company. However, order was preserved and none were intoxicated, except some men, called here soldiers, thirteen in number, who were all German handicraftsmen, and not permitted to sit with Baas Teunis at table, being servants. He had generously given them a cask of wine, which they emptied, got drunk, and at last proceeded to blows.

On the 2d, we received a letter from the Cape-town from Brother Haensel, who was there on his way from Tranquebar to Europe. We were very sorry that we could not see him, but we sent letters for him to take to Holland and Germany. On the 3d, Baas Teunis told us, that he would on the morrow accompany us to Bavians Kloof, mark the site of our future dwelling, and engage workmen. Accordingly, on the 4th, we set out about 9 o'clock, and went first to his son's house to fetch tools, and take a bricklayer, who was at work there, with us. We arrived at Bavians Kloof at 3 o'clock, and immediately marked the foundation of an house, about fifteen yards from the ruins of Brother Schmidt's dwelling. Our house is to be 36 feet long, 15 wide, and 7 from the floor to the roof, to contain a sitting-room, a sleeping chamber, and a kitchen. We had hardly arrived, before nine Hottentot men and ten women assembled to bid us welcome: to whom we immediately began to preach Jesus Christ as the Savior of sinners. We all stood under

under the great pear-tree, planted by our venerable ancestor. As soon as we had marked the spot, we began to carry the stones from the ruins of Brother Schmidt's house, to build the foundation of our future dwelling. His house was built entirely of stone, ours will be of timber and unburnt bricks. Baas Teunis, whose house is likewise built of the same materials, assured us that it will stand 50 years. The Hottentots very willingly assisted in carrying stones as long as it was day, and Baas Teunis admonished them to continue to help us, for moderate wages, to find their own provisions, and to exert themselves to finish the house before winter. They promised to assist us faithfully; but it will be difficult for them to find their own victuals, and also contrary to the custom of the country. For they have no store, and whatever they earn, is squandered away immediately. Some Hottentots will not work at all, but lie all day long in their huts, till hunger drives them out to seek roots or the fruits of trees. Two of the above-mentioned people were very regular in their conduct, had many head of cattle and good garden grounds; but they are not genuine Hottentots, their fathers being Europeans and their mothers natives. Such mixtures are common also between the Negroes and Hottentots. The above two persons are the best qualified to work for us, and promised to do their utmost, being also our neighbors, and living *close by*, as the phrase here is, that is, half an hour's walk from our place. They likewise promised to furnish us with garden stuff, which will be a great help indeed, for otherwise we should not know how to get any in the beginning. The peasants in general are not very willing to help us, for they disapprove altogether of our being here, and if they were even more friendly, they are too far off, the nearest to us being at a distance of two hours' ride.

We spend four hours in going to Baas Teunis with a waggon drawn by oxen; and how much time it may require to walk

walk it we cannot tell; nor is it well practicable to travel so far on foot, on account of the many brooks and rivers, over which there are no bridges, and yet most of them are so deep, that the water reaches to the body of the waggon. If you ask the people how far it is to such a place, they reply—"With *oxen* so far, and with *horses* so far," commonly as far again with the former as with the latter. With oxen you travel nearly as fast as in Germany with the post waggon. There are here no inns, and the oxen generally travel twelve hours without stopping to bait. With horses they drive and ride in full gallop, even up and down hill, if the ascent is not too long and steep. Though they keep such amazing herds of cattle, they have no stables, but horses, oxen, and sheep are left all the year round in the open air. They enclose a piece of ground with a mud-wall or railing, and drive the cattle when they come from the pasture, into these enclosures, each kind separately. Horses and oxen often do not come home once in a week, and when they are wanted, they must be sought at some hours' distance. Riding horses are sometimes put into a kind of stable and get a handful of corn, but draught horses get nothing except what they find in the fields and woods.

Towards evening Baas Teunis went home, and would gladly have persuaded us to go with him, assuring us, that we could be of no use in building such an house of unburnt brick, which the Hottentots alone understand, and that to work in the great heat by day, and sleep in a tent at night, would certainly injure our health. However, as we wished to be present, and were particularly desirous to work in our garden, he left us a sheep and some garden stuff, and took leave. Thus we spent the first night in our tent, and had but little rest.

On the morning of the 5th, we got a Hottentot to kill our sheep, and intended at 5 o'clock to begin digging the foundation

ation and building the wall of our house, but the Hottentots did not come to work till nine. They excused themselves by saying, that they were obliged first to go out to seek provisions, and that they would more willingly help us, if we could board them. We were under much concern how to act; but one of the above-mentioned Hottentot farmers proposed that we should pay part of the people's wages to him, and he would provide them with flour; observing, that if the payment depended upon the people, he should never get it. All being satisfied, we agreed to the proposal. We then laid the foundation stone. The texts of scripture appointed for this day in our congregations, were very remarkable in reference to this Mission: The first was—"The Lord thy God *" turned the curse into a blessing unto thee, because the Lord thy God loved thee."* Deut. 23. 25. And the second—"Love *" your enemies: Bless them that curse you: Do good to them that hate you: And pray for them which despitefully use you and persecute you, that ye may be the children of your Father, which is in Heaven."* Matth. 5. 44. 45.

To-day old Helena came to bid us welcome. She lives about an hour's walk from hence, and had spent three hours in crawling hither! She related, that she was the first, who came to Brother George Schmidt to be taught, and she then cooked for all those who assisted him to build his house. He bought flour and barley for the people, and a great many came to work. But at that time the Hottentots were not so poverty-struck, as at present; they had much cattle and meat, and milk in abundance. The country was likewise better inhabited. Upon enquiry, from what so great a change could have originated, she answered, that as soon as George Schmidt returned to Europe, the Hottentots went to work with the peasants, and entirely forsook this place. She added, that as soon as our house is finished, she would come again to be taught. But when we spoke to her of our Savior,
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she appeared as ignorant as the rest. They all understand Low Dutch, but when we speak with them of spiritual things, they seem to hear a new language, and we must explain our meaning, as we proceed.

The 6th, we called upon the man who had engaged to furnish flour. His whole house-keeping looks orderly, and we drank here some good milk. He likewise gave us cucumbers to take home with us. Both he and his wife and children are decently dressed. The Hottentots in general have some cloathing, except a few of the most indolent. It consists of a sheep-skin hung over their shoulders, and another of a smaller size, tied round their middle. When at work, they put off the larger skin. In the afternoon eleven women with their children came to see us. They carry their children upon their backs, covering them with the sheep-skins; so that only their heads are seen. The skin is fastened with a thong round the waist, that the children may not drop through. Almost all, both men and women, carry a bag made of the skin of an animal of the Gazelle kind, taken whole from the animal, so that they need not sew it together. In this they carry their tobacco-pipe, flint and steel. When they visit one another they all sit down on the ground, one lights his pipe, smokes a whiff or two, and hands it round to the rest, who each take a few whiffs till it is out; then another lights his pipe, and hands it round in the same manner. Thus they sit together for half a day on one spot, both men and women smoking. On Sunday we and our people rested.

The 7th, fourteen Hottentots came to work. They began first to prepare the clay at a considerable distance from the building, for there was none in the neighborhood. This is done in the following manner: One of them ploughed a piece of land with six oxen, and having made it pretty even with an harrow, he drove the beasts to and fro upon it, till the clods were properly trodden and broken into small pieces.

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A large bull's hide being spread out and filled with clay, it was dragged by the oxen to the building. The clay was immediately formed by the workmen into bricks, and the wall raised about a foot high on all sides. In this situation it stood one day to dry. Brother Kuehnel was not quite well, owing to his being exposed to the great heat of the sun all day, and to a cool damp tent at night. For the dew was so abundant, that our mattresses were soaking wet.

On the 8th, the Hottentots came with their wives and children, and made huts among the old ruins near our house, with a view to stay, till their work is finished.

The 9th, a large baboon came into our garden, climbed up a peach-tree, and very composedly helped himself to the best fruit. One of the Hottentots immediately seized a gun to fire at him, but it missing fire, the baboon escaped. We are much afraid, that we shall not be able to keep any fruit for these creatures. Brother Schmidt's large pear-tree bore an amazing quantity of fruit, but before it could well ripen, the baboons had cleared the tree. They are hereabouts in great numbers, and come down the hills at night in large companies, howling dreadfully.

We now began to perceive that Baas Teunis had told us the truth. For we cannot help the Hottentots in building, and our present situation is injurious to our health. We therefore resolved to accept his kind offer to return to his house, and his son took us with him on the 10th; the inspection over our building being committed to his bricklayer, who is a Dutchman. Baas Teunis and his wife received us with much joy, for they had been very apprehensive that we should be taken ill. On the 12th, being Communion-day in our congregations, we spoke with each other in a confidential manner, and joined our Brethren every where in spirit, praying to our Savior to impart his blessing also unto us in this remote corner of the world. But till our house is

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finished, we cannot partake of the Communion. For though we have a room to ourselves, it is so situated, that we cannot be alone even for one half hour. Here there is a continual bustle: not only the family and the many slaves and their children always going in and out, but not a day passing, on which there are not a number of visitors. These stay a day or two, and then pass on to some other visiting-place. By this opportunity we have become acquainted with many of the peasants, and they with us. They generally behave friendly in our presence, but much the reverse behind our backs. Baas Teunis keeps them in awe, but he has told us himself, that we have many enemies and very few friends among them. This is a matter of course. Many Hottentots have already declared, that they will no more work for the peasants, but settle at our place, and hear and believe the Gospel. Now the peasants depend upon the labor of the Hottentots. They cannot keep many slaves, because sometimes they have but little, and at other times a great deal to do. Therefore it is more convenient for them to hire Hottentots by the day or week. We would wish not to be the cause of any loss or inconvenience to them, but we cannot interfere between free Hottentots and their employers.

On the 14th, a Hottentot came hither from a distance of eight days journey. He had been at the Cape-town with the Governor to beg leave to move to us and become a Christian. The Governor directed him to go to Baas Teunis, where he would find us. He had left a peasant, whom he served seven years, and has five children, in the same man's service. These he wished to bring hither, that they also might learn the way of salvation, but said he was afraid to fetch them. Baas Teunis advised him to go to Bavians Kloof, and stay there till our house is finished, when the instruction would begin.

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On the 20th, we received another letter from Brother Haensel. We could have wished that it had been possible for him to come to see us, that he might have reported every thing concerning our present situation.

In the following days, both Brother Schwinn and Kuchnel were indisposed; however, they soon recovered. Considering all circumstances, we thought that it would be well, if one of us could reside in the neighborhood of Bavians Kloof to attend the workmen; and as young Mr. Teunis spends most of his time at his new house, he offered to lodge and board one of us, who then might easily go every day to the building. Brother Schwinn being just now employed in preparing sourkrout, beans, and dried peaches for winter consumption, and Brother Kuchnel in writing, we resolved that Brother Marfeld should first go thither, and he set out accordingly.

On the 26th, the Landdrost of Stellenbosch came hither on a visit. He told us that the Government at the Cape had sent a circular letter to all Landdrosts and other officers, directing that no Hottentot who wished to hear the Gospel, might be prevented by the peasants, and that the latter be punished in case of disobedience, &c. He informed us that as our place lay in his district, we should direct all complaints to him. After we had left the Cape-town, the Government sent three letters, one to the Landdrost of Schwellendam, one to Baas Teunis, and one to us. The latter is as follows:

To the Reverend Missionaries of the Unity of the Brethren.

Extract of the Resolutions made in the Council of Police, Tuesday,

Dec. 18, 1792.

" The Governor reported, that the Missionaries of the Unity of the Brethren, lately arrived with the ship 't Duyfje (the Little Dove), by name, *Hendrick Marfeld*, *Daniel Schwinn*, and *John Chr. Kuchnel*, had waited upon him, and

represented, "That having made every possible enquiry, where they might obtain the aim of their Mission in the best manner, it appeared to them, that Bavians Kloof, on Serjeants River, was the most convenient spot, where also a Missionary of their Church had formerly resided:" That he, the Governor, had endeavoured to procure the necessary permission for them to settle there, and in this view laid their request before the General Commissioners, who had ordered, that not only their request should be granted but that all the resolutions made by the honorable board of seventeen, and inserted in their rescript of the 12th of December, in behalf of the said Missionaries, should be perpetually adhered to.

"Resolved therefore, That in order to comply with the above gracious order, the said Missionaries be permitted, and they are hereby permitted to go to Bavians Kloof on Serjeants River, and to settle there, being a place where at present no Christian congregation dwells, with a view to preach the Gospel to the Hottentots, instruct them in the doctrines of the Christian religion, and if they receive them, form a Christian congregation, and serve them with the holy sacraments. And that they may obtain the aim of their Mission, they shall not in any wise be molested in the place of their residence, and the Landdrost of the colony Stellenbosch is hereby directed, to give orders to the (Feldwachmeister) officer of that district, that no injury shall be done them either in their persons or property, or in their daily avocations, but that every one shall endeavour to promote their safety and give them all due assistance.

"Resolved also, That an extract of these resolutions be sent to the Landdrost of Stellenbosch, and to the said Missionaries, for their notice and observance, and finally, that directions be given to Martin Teunis, Baas of the Company's post, de Soete Melks Valley, in whose company the said Missionaries travel, to take steps that they be received by the colonists

colonists in a respectful manner, and provided with all necessaries."

January 28th, Baas Teunis received a letter from the clergyman at Schwellendam, in which he expressed some displeasure, that we had not paid him a visit. But we had hitherto been ignorant that there was a clergyman there, and now we are at the distance of two days journey from him.

During these two months we have heard many reports concerning us, spread by several persons, who are highly offended, that the Hottentots are now to be instructed in the Christian religion. A man, who is a (Feldcorporal) constable, came to a German on the road to the Cape-town, and enquired whether we were still at the post, for he had received orders from the Landdrost, to ride over twice a week to enquire, whether we had any complaints to make; but, added he, "I know better; for I must live with the peasants, and hold with them." He then asked the two Hottentots, who accompanied the German's carriage, "Whether they likewise intended to be taught?" Upon their answering in the affirmative, he said, "Only wait a little, and you'll be well thrack'd by them; I have heard, that they beat their scholars most cruelly, and have brought a whole chest of bamboos with them to beat you." The Hottentots made answer—"And supposing that were true, what then? We have seen you peasants beat your children, when they refuse to learn, and therefore we must be satisfied to be treated like children." There is at present an amazing eagerness in the Hottentots to be instructed. God grant that it may last.

Having taken our turns in attending to the building of our house, it was so far finished on the 22d of February, that one room could be inhabited. Accordingly on that day the Brethren Schwinn and Kuehnelt moved into it. The texts were—"With thy blessing, let the house of thy servant be blessed
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"for ever." 2 Sam. 7. 29. "*He that overcometh shall inherit all things.*" Rev. 21. 7. Brother Marfeld remained at the post, till all our goods could be conveyed hither.

On the 25th, a Hottentot Captain came to see us on his journey to the Cape-town. His place of abode borders on the country of the Caffres, and a month would be required to reach it. Lately a church was built there for the Christians, and a minister appointed.

To-day one of our Hottentots, who was assisting the bricklayer to rough-cast the chimney, had the misfortune to fall down from a scaffold about eight feet high, and to hurt himself so much, that he was rendered unfit for work. The 30th, Brother Marfeld came with all our goods from the post, and now we live here all together.

March 2d, Baas Teunis with his wife and children came to see us, and brought us a present of some garden stuff, of which we were in want. We observed above, that there is great plenty of all kinds of provisions in this country. We will add something more on the subject. A peasant whose farm is in good order, is well provided for. He keeps many head of cattle, which grow up without much trouble, seeking their food wherever they can find it, and increasing yearly, so that he only need fetch them as he wants them for use. He principally occupies himself in his fields and garden. Where we live, we may have bread and meat enough for money, but nothing else. Butter is not to be had. For though a peasant may have a hundred oxen, he seldom keeps more than ten or twelve cows, and these give scarcely as much milk as two would give in Europe. For the cows refuse to be milked till the calves have sucked their fill. Thus what milk the peasants get, is hardly sufficient for their house-keeping, and should they even have any to spare, they would certainly not let us have it. They only bruise the corn, mills being wanting; and in the beginning we did
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not much relish the bread made of it, especially dry. When a sheep is killed, we can only make one fresh meal of it, for the rest must be salted immediately, to preserve it in this hot climate. The sheep have a very large tail, with much fat in it, which is used to dress garden stuff. Every other necessary of life must be brought from the Cape-town, and is exceedingly dear. If we had been obliged to pay for materials and building, according to the common charge made here, we should have been at an enormous expence; but Baas Teunis procured every thing for us, either very cheap or for nothing. If you take a man into your house, to do any kind of work, you must give him board and lodging, and a dollar per day. Some will not agree for so little, but rather do their work by the job, charge very high, and then take their time to stay and finish it.

Baas Teunis informed us to-day that he should set out for the Cape on the 5th of March, and offered to take one of us with him. As we wished to settle some affairs with the Governor, and likewise to purchase some necessary articles; we resolved in our first conference held here on the 3d, that Brother Marfeld should go to the Cape-town. Being now for the first time alone, the bricklayer having left us, we had appointed this day, solemnly to celebrate our entrance into this place and dwelling. Accordingly we dedicated our house with prayer and supplication unto the Lord, entreating him to grant that his spirit may dwell and reign in it, to give us every gift and grace, needful for his service, and to impart power and blessing to our weak testimony of his cross and death for the redemption of the world, that many heathen may hear it, as the message of God for their salvation. We solemnly renewed our covenant with Him and each other, to spend and be spent in the service of our Savior, and be in all things obedient to his call. The text for the day was—

*“ Hemeiah trusted in the Lord God of Israel; he clave unto the
“ Lord,*

“ Lord, and departed not from following him : and the Lord was with him.” 2 Kings, 18. 5, 6, 7. Thus may we always cleave to Him, and feel his peace and presence. We then had a meeting with all the adult Hottentots who live on our land, and told them, that to-morrow we should begin the school for all, without exception, who were willing to learn, but that we should postpone the children’s school, till Brother Marfeld’s return from the Cape-town. They said—“ When our children come home in the evening, and we ask them, what they have learnt at school, and they have made a better progress than we, they may make us believe what they please ; but if we get the start of them, that cannot happen.” We told them likewise, that immediately after Brother Marfeld’s return, we should have a meeting every evening with the Hottentots, to read a lesson out of the Bible, and explain it to them. We were obliged to postpone this so long, because the other two Brethren are not yet sufficiently acquainted with the Low Dutch language. We then wrote down the names of all those adults and children, who wish to attend the school, and counted sixty-one. The oldest beg also to be admitted, that they may learn to read the word of God ; and though we perceive, that many are too old to make any progress in learning, we refuse none, lest they should think us partial. We gave each of them a spelling-book, and told them, that as soon as they were no more disposed to learn, they should return their books. Eight families, or Kraals, as they are called here, have moved to us to hear the word of God. Pleasing as this is, we are not without concern, for many more have sent word, that they will move hither, and the ground is so poor, that they will scarcely be able to keep their cattle. They say that it is much colder on this, than on the opposite side of the river Sonderend, and that sheep cannot well subsist here. Therefore the peasants send their cattle to the other side in winter.

A great deal of rain falls during that season, by which the river is so much swollen, that there is no possibility of crossing, and the poor Hottentots who live on this side, and earn their bread by working for the peasants on the other, suffer great want. Supposing our people should depend upon their diligence in raising corn, they would not find land enough fit for the purpose, for it is extremely uneven, and about musket-shot from our house, there is a ridge of mountains, higher than any we have seen hitherto. However, we commit all these circumstances unto the Lord, knowing that He can and will furnish the proper means to carry on his work. We often consider with much emotion, how different our situation is from that of many of our Missionaries, who must search long and perhaps at a great distance for *one* soul, who is desirous to hear the Gospel of Jesus; and here the heathen are so eager to come to us, that we know not how to harbor them. We also on this day regulated our family worship, in a convenient manner. Early on the 4th, twenty-four adult Hottentots came to school. Many sent word, that as soon as they could provide themselves with victuals, they would also come. Some supposed that we would give them food; we told them, that we were not able to do this, but that we would take no pay for our trouble in teaching them. At noon Brother Marsveld rode to Baas Teunis, to go with him to-morrow to the Cape-town, and we commended him to the grace and protection of the Lord.

On the 5th, twenty-seven Hottentots came to school. One of them having told us, that his child had died last night, we desired to be present at the funeral, and towards evening he came to fetch us. We found all the men of the village assembled, and the women sitting on the ground, smoking tobacco. The corpse was brought out of the cottage, wrapped and tied up in a sheep-skin, so that no part of it could be

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seen. The procession to the grave, which was about two hundred yards from the cottage, was in the following order: first, a man representing the priest or clerk, then the bearer of the corpse, followed by the father, and after him the rest of the men, several of whom carried shovels. The grave was about four feet deep, and larger than would have been necessary for a grown person. A hole being made in one side of it, resembling a vault, the corpse was put in, and the opening shut up with pieces of wood and faggots. Afterwards each of the company threw a shovel-full of earth into the grave, till it was not only filled, but a very considerable hillock raised above it, upon which they set a plant, called here Hottentot figs, which grows remarkably fast, and bears a fruit in taste not unlike a fig, and with which the Hottentots can support life, if destitute of other provisions. The grave and hillock were at last covered with stones, to prevent the wolves from digging for the body. The ceremony being ended, the first man thanked the company, and us more particularly, for our attendance, upon which the procession returned. The women remained all this time sitting and smoking, viewing the funeral at a distance. A goat was then killed, and all the company partook of the repast. The graves of the Hottentots are very visible for a great number of years, and there are behind our house many mounds of earth covered with stones as monuments of the deceased.

On the 6th, our scholars were punctual to their time. Brother Kuehnel was prevented from going abroad by a very painful boil on his knee, which was the more distressing, as we must work hard, to get our garden forward enough, to be able to sow and plant in it. For winter is coming on apace. Many useful garden plants thrive here very well in winter, such as salad, cabbage, and several roots. We are also much occupied in and about the house, and wherever we turn, we find work enough. Our windows are not finished

for want of glass, which Brother Marfeld hopes to procure at the Cape.

We have observed already, that all work, done by handicraftsmen of any description, is exceedingly dear. We know not how to get one carpenter or joiner in the whole country, and it would be of very essential service to us, if one of us had learnt that trade. However, we make shift, and do all manner of work as well as we can. Baas Teunis made us a present of a table, and lent us bedsteads, till we can provide ourselves. A bedstead is a very necessary piece of furniture, not only on account of the dampness of the ground (for we have no flooring), but on account of the quantity of vermin, especially ants, which even creep up into our bedsteads and disturb our rest.

On the 7th all our scholars attended. The poor Hottentots are exceedingly tormented by vermin, and their sheepskin clothing harbors large quantities. Their only mode of cleaning it, is by beating it with a stick. We shall endeavor by degrees, if possible, to promote cleanliness among them, but we are afraid it will be a hard task, for their whole manner of living is against it. Their Kraals or cottages are built in one day in the following manner:—They fetch slender poles out of the wood, and run them into the ground so as to form a circle, about twelve feet in diameter, less or larger, according to the number of the family. The tops are then bent towards each other, and tied fast in such a manner, that the greatest height in the middle is about 5 feet. The ground inside is then spread with sheepskins, and the outside of the poles covered with skins and matting. An opening is left on one side for a door, but so small, that one must creep into it, and in this small compass the whole family lie together. In general the women are very idle, and sit all day long on one spot, smoking tobacco, to which even children accustom themselves very early.

On the 8th, all came again at the appointed time to school. Old Helena is always among them, and both she and her friend who can read, assist in bringing the rest forward, so that in these few days, they have learnt more letters than we could have expected.

The 9th, being Saturday, we had no school, and appointed both Saturdays and Wednesdays to be employed in our own housekeeping, for which we want more time than the few leisure hours on school-days will afford. To-day a strange Hottentot came and told us, that he "would bring his house hither, and be taught."

Sunday the 10th, early, we prayed the church-litany and the Hottentots came to visit us, to whom we spoke of our Savior, who now calls them to turn from their evil ways unto the service of the living God. We hear that many, now living beyond the mountains, have signified their intention of moving to us. Many peasants oppose them violently, and it occasions much disturbance. Our people are afraid, that this land will not maintain all who intend to come, and indeed we are sure it cannot; but God, who has kindled the fire, will provide ways and means as he thinks fit. Several peasants have called to see our place from curiosity, and behave very well. We treat them with all possible kindness. One of them lives at a distance of three hours ride on horseback. Another, who lives somewhat nearer, and is said to be a very worthy man, invited us to his house, and said, "Let us be good neighbors."

The 11th, our scholars came again regularly as usual. We must observe in praise of the Hottentots, that they are in general strictly honest. They never touch the property of another, unless driven by severe hunger, and we are told, that even then, thieving is very rare. If a Hottentot finds any thing lost or mislaid, he brings it carefully to its owner. We have already had some instances of this honest disposition
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in them. To-day again a strange Hottentot came to inform us, that he would bring his house and learn.

On the 12th, a young Hottentot woman came and complained, that the peasant, whom she had served two years, had beaten her, because she declared her intention to be taught by us, and now threatened to fetch her back again. We told her, she should stay here, and not be afraid of any one. Three other women came with her, and they were all more decently dressed than the rest.

On the 13th, we heard that a Hottentot, who attends our school, had beaten his wife so as to cut her head in two places. We asked him, what was the reason of this brutal conduct? He answered, it was because she would not mend his clothes. We then told him, that people, who behaved in that manner, should not come to our school, took his book from him, and sent him home. Some days after he returned, and very humbly begged to be forgiven, which was granted. In these days a Hottentot woman got her little infant of two months old, out of the possession of a peasant, who had detained it, to force the mother to leave our place and return to his service. Having complained to us, we sent her with a note to Baas Teunis, and the child was delivered up to her.

On the 15th, one of the Hottentots, who keeps a waggon, fetched two loads of brushwood for us, partly for firing, and partly to make a fence to our garden.

On the 16th, we visited the above-mentioned peasant, who had invited us to be good neighbors. He behaved with great kindness, and would have kept us all night, but we returned to our Hottentots.

On the 17th, our scholars came again punctually; their number increases, and their progress is quicker than we should have imagined. Most of them know all the letters perfectly, and some begin to spell. On the 18th we were again applied to by a Hottentot, whose son is detained by a peasant, and we sent him to the Landdrost. On the 20th,

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we cut fire-wood on the river-side, being obliged to do this work now, on account of the inundations in winter. The 21st, we were obliged to take rest, having exerted ourselves too much in this warm climate, to which we are not yet accustomed. On the 22d, we were visited by the Landdrost of Schwellendam, his wife and daughter, and the clergyman of that post. A Baas of a Company's post, ten days journey from hence, with his wife and daughter, arrived here likewise on a visit, in company with Baas Teunis's wife. The Landdrost desired us to return the visit, and promised to send for us, whenever we can spare time to come. He lives two days journey from hence, and is a true friend to the Mission. The whole company spent some hours here to mutual satisfaction.

On the 23d, being Palm Sunday, we were in spirit with our dear Brethren in Europe. We prayed to the Lord to bless us with an uninterrupted enjoyment of his grace, and to grant that in this dark country, the light of the precious Gospel of his atonement may soon shine in the most glorious manner, that He may see of the travail of his soul and be satisfied. In the following days we began to dig a ditch, to lead the water of a brook, at some distance from our house, into our garden. Brother Schmidt had done the same, as the Hottentots told us, but there remain very few traces of his work. Five Hottentots assisted us in digging the ditch.

On the 25th, Brother Marfeld returned from the Capetown safe and well, having been three weeks absent. We had eagerly looked out for his return, on account of the daily increase of labor among the Hottentots. He gave us the following written account of his journey and abode at the Cape:

"March 4th, I set out from Bavians Kloof, attended with my Brethren's best wishes and prayers, and arrived safe with Baas Teunis at Soete Melke Valley. On the 6th, at one in the

the afternoon, we set off for the Cape with two waggons. About 6 in the evening we met a waggon, the driver of which had letters for Baas Teunis, and also informed him that he had a cask of wine, directed to his care. By a letter to me, inclosed in one to Baas Teunis, I learnt that this cask of wine was a present to us, from a Mr. Lefieur at the Cape, who had treated us there with great kindness. One of the oxen in the second waggon having fallen down, we were obliged to proceed through the night with one yoke less, and had now twelve oxen to each waggon. Having, on the 7th early passed Botter River, the twenty-four oxen were sent to graze in the field. We made a fire and got our breakfast, after which we had some sleep in the waggon. When we awoke, about 9 o'clock, all our oxen were gone. Baas Teunis, myself, and four Hottentots went immediately in search of them, but did not meet with them till one. About 4 o'clock we proceeded on our journey. Baas Teunis dreaded the ascent of a mountain called Hoheneck (High-ridge), and indeed by the time we had reached its foot, our cattle could hardly crawl along. We had not ascended above half an English mile, when the oxen stood still, and we were obliged to take them off, and put twenty fresh ones to the waggons. This mountain is about an hour and a half's walk to its summit, and very steep and rocky. I walked forward, for the jolting of the waggon was intolerable; but when I had reached the top, I perceived that our waggon did not follow, having got fastened in the rocks. Accordingly I returned to assist, but with all our exertions we were hardly able to disengage it. At last, about 7 in the evening, we reached the summit. At 2 in the morning of the 8th, we arrived at Palmite River, and soon after 2, at Hottentot Hollands Kloof. The road over this mountain resembles a steep rugged range of steps; but with the help of twenty fresh oxen, we gained the summit at 4 o'clock. We walked down the steep descent,

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the wind being excessively piercing, and so violent, that we were obliged to hold fast to one another, to prevent our being blown down. Being arrived near the foot, I went aside, and sat down to rest in a cave. Here I turned with many tears unto the Lord, praying him to bless and support my Brethren at Bavians Kloof, and to give them all the grace they require for the beginning of their labor among the Hottentots. I felt myself truly unworthy of such honor, as that of serving our Savior in his kingdom; and could not help being astonished, that He should choose such a poor, helpless creature as I am, to be engaged in so important a work, as the proclamation of his love towards the poor human race. I called to mind how I was disposed when I first joined the Brethren's Congregation. My highest wish then was, that I might live unobserved, earn my bread by the work of my hands, and even in poverty and want, enjoy the fellowship of children of God. And now I am called to His service among the heathen!—I broke out in this ejaculation—"Blessed Savior! thou hast indeed chosen a weak instrument to do thy work!" I felt at this moment the presence and peace of our Savior in so powerful a manner, that I left the cave rejoicing, and walked down the last descent. Turning round, the waggons descending near the summit, exhibited a most singular appearance, the hind wheels being locked and grating against the hard rock so violently, that a stream of fire seemed to issue from beneath them. About 7, waggons and all had reached the bottom, and the oxen were taken out of harness, to give them rest. Having lighted a fire, we got our breakfast, and lay down to rest. About 12, Baas Teunis proposed to roast some beef, and my curiosity was excited, to see how this would be done without any apparatus for roasting. A Hottentot was cook, and having split a piece of wood at one end, he shaped it into a fork, to which he fastened the meat. Then having kindled a large fire,

fire, as soon as the coals were clear, he laid the meat upon them, turning it at proper intervals with the fork, till it was sufficiently done. He then placed it before us upon the grafs, which served both for table and dishes. At 3 we set out again, and arrived at Hottentots Holland, where we called upon a widow woman. About 8, we arrived at Mr. Jacob Couterman's. He asked who I was, and hearing from Baas Teunis, that I was one of the Missionaries of the Brethren's Church sent to the Hottentots, he expressed the sincerest joy. He is now an old man, and knew Brother George Schmidt well. We then had some edifying conversation concerning the only means of salvation by faith in Jesus. He offered me a lodging, whenever I should have occasion to travel to the Cape. Having rested about an hour, we proceeded during the night, and on the 9th, came to a place called De Duyn. We halted at a poor negroe's cottage, and wishing to boil a piece of meat, a large broken pot, which he very kindly lent us, served our purpose. At 3 we set off again, and towards evening arrived with our old friend, Mr. Martin Schmidt, in the Cape-town, who received me with great joy, and could not hear enough of our beginnings at Bavians Kloof.

"On the 10th a peasant and his wife came to Mr. Schmidt, having heard that a Moravian was at his house. I happened not to be at home, but as soon as I entered, they rose and surveyed me from head to foot, as if I had been some strange beast. At dinner the conversation turned upon religious subjects, and I entered freely into a discourse concerning justification by faith, and the merits of our crucified Savior. The peasant and his wife now changed their whole deportment, and begged, that I would never pass by their house without calling.—"But remember," said I, "I am a Moravian."—"That does not signify," said they, "we are Brethren."

"On the 11th, I went to the castle, and was admitted to the Governor, but having to attend to many other persons coming on business, he appointed me to spend some time with him another day. I then called upon Col. G. and afterwards upon the Commissioners. Both they and the Colonel made much enquiry about our proceedings, and rejoiced to hear my account of our settlement. They spoke also of our settlement at Zeyst in Holland, and in very affectionate terms wished us God's blessing to our undertaking. The 12th, I spent in visiting the society of awakened people in their houses, with mutual pleasure and edification. On the 13th I waited by appointment upon the Governor. He treated me with the most condescending cordiality, and I had now an opportunity, freely and particularly to converse with him concerning the nature of our settlement here, showing him all the official papers relating to it.

"On the 14th, I visited the ministers of the Calvinist churches, and on the 15th called upon the Rev. Mr. Colver, with whom I had a very pleasing conversation concerning the sufferings of our Savior, and the atonement he made for sin. The rest of my time, to the 20th, I employed in visiting the awakened people, and we strengthened and encouraged each other to remain faithful unto the end, through the grace of our Lord and Savior Jesus Christ. On the 20th, Baas Teunis being ready, we set out at 7 in the morning, and came at nine to a gentleman's house, called the Brewery, where Baas Teunis had business. The Rev. Mr. Van Lier's present residence being not far off, I went to see him, but found him already too weak to speak. He reached out his hand, and his friendly countenance testified the peace and happiness of his mind. As we were obliged to spend the night at the Brewery, we saw one company after the other arrive, to see Mr. Van Lier. He grew weaker every moment, and at 4 in the morning of the 21st, fell happily asleep in Jesus.

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At 8 o'clock we set out, and reached Hottentot Holland's Kloof on the 22d, and the Warm Bath on the 23d. We staid here all day, and having been advised to try the bath for my health, I did so, but found it disagreeably hot. At 9 in the evening we proceeded on our journey, and arrived on the 24th at Soete Melks Valley. The 25th, I reached Bavians Kloof safe and well, about 12 o'clock at night, praising the Lord for all his goodness towards me, and the gracious preservation of my body from all harm; for travelling in this country is not only troublesome but dangerous, on account of the badness of the roads and the uncommon steepness of the mountains. I had been detained longer than I wished, by Baas Teunis's engagement with the Company."

Thus far Brother Maršveld.

The diary continues :

On the 26th, we had a conference, to regulate a meeting with the Hottentots after school-hours, with a view to instruct them in the doctrine of the scriptures. They were afterwards informed, that to-morrow, an hour before sun-set, we should make a beginning to meet them for the above purpose, and first with the grown people alone. We would gladly have invited the boys and girls to come with their parents, but could not for want of room. To-day the Hottentots offered to assist in digging the ditch, to lead water into our garden, without pay. They said it was their duty to do every thing for us; but their poverty is such, that we cannot admit of it. On the 27th, we met them for the first time in the evening, and this being the Passion-week, we read some parts of our Savior's last discourses to his disciples before his sufferings, and explained as we proceeded. There were forty-one men and women present, whose silence and attention amazed us; for we had heard, that it would be very difficult to keep them quiet during a discourse.

We found the reverse, though we gave them no previous admonition on that head.

On the 28th, being Maundy Thursday, we partook of the holy Communion for the first time in our house. Our Savior fulfilled his gracious promise, that where two or three are gathered together in his name, he will be in the midst of them. He was truly present with us to bless us. In the evening the Hottentots came with eagerness, to attend the meeting. On the 29th, we were visited by the widow of a peasant with her family, making in all nine persons. These visits are indeed unavoidable and sometimes pleasing, but if we receive many, we shall not only be disturbed in our proper employ, but not able to treat visitors in that style of hospitality introduced into this country, and which *we* should experience, were we to travel much. On the 30th, we had a conference to consult upon various subjects. The school has been held now for four weeks, and the number of scholars is daily increasing. Most of them know their letters, and several can spell. Hitherto we have only taught the adults, but now we shall begin to teach the children. We therefore resolved to begin school at 8 o'clock in the morning, first with the men and then with the children, and at 2 in the afternoon, first with the children and then with the women. After the women's school, the evening meeting begins, in which we first read a lesson out of the Bible, and then explain it to them. We divided the labor amongst us in such a manner, that each has a proper portion allotted to him. Towards evening, the Hottentots assembled, and we read to them the 23d chapter of St. Luke, treating of the crucifixion of our Savior. We wish our Brethren and friends in Europe could see such an assembly, and be witnesses of the reverence, with which the Hottentots hear our testimony, that Jesus loved them even unto death. They look, as if they would eat the words as they proceed from
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our lips, and many are so much moved, that they shed tears. The presence of God is felt by us in an extraordinary manner, and we cannot but hope and believe, that the hour of grace is now at hand, to call the Hottentots to the knowledge of their Redeemer. On Easter Eve, we considered our Savior's rest in the grave, by which our graves are also sanctified to be resting-places, until we rise in his likeness; and on the 31st, being Easter Sunday, we met early, to pray the Easter Litany. At 10 o'clock we had a meeting with all our people, at which we spoke of the glorious resurrection of our Savior from the dead. Forty-four Hottentots attended with such reverential silence and devotion, as is scarcely met with among Christians. We are already in great want of room, and hear daily of others, who intend to come to hear the Gospel. When we arrived here, there was not one building on the spot, and now there are thirteen Hottentot cottages inhabited. The report has spread far and near, and it is become a common saying among the Hottentots, that God has sent men to teach them the way of salvation, and that whoever now refuses to hear and believe, must expect a heavy punishment from God. We cannot refrain from tears of joy, when we hear their unaffected declarations. We have likewise observed, that whereas the Hottentots are in general extravagantly fond of dancing, and used to spend every evening in this way, we have never seen the least inclination to dance, among those on our land, though we have not uttered one word to prohibit it.

Dear Brethren, we cannot conclude our diary without calling upon you to join us in prayer to God our Savior, that He would not suffer the fire he has kindled, to be extinguished in any wise, but grant it to burn up into a flame, which may cast its light all around, that His name may be glorified by the conversion of this poor people. And pray also for us, that He may impart unto us all those gifts

we want in his service among them. We commend ourselves and our dear Hottentot Congregation to your prayers and faithful remembrance, and remain your affectionate Brethren,

H. MARVELD, DANL. SCHWINN, J. C. KUEHNEL.

Bavians Kloof, in Africa,

March 31, 1793.

Abstract of Brother Melchior Schmidt's Narrative of his own Life.

[N. B. He labored in the Mission of the Brethren among the Negroes in the Danish West India Islands, 19 years successively.]

I WAS born April 16th, 1722, at Great Peterwitz, in Lower Silesia. My parents were pious people, and endeavoured to bring up their children in the fear and admonition of the Lord; but being poor, and my father always ailing, they were obliged to send us to some relations for education. Having, through God's blessing, made an early progress in reading and writing, I was much noticed by my friends, and considered as a good and pious child, though early seduced to sin, and secretly attached to it. However, I found great delight in reading the scriptures, so that I sometimes forgot eating and drinking, till at last I was forced to desist, my parents fearing the consequences of such eager application. I often experienced something of the power of the word of God, though I did not understand these emotions aright, till some time after, when I perceived and confessed with the greatest gratitude, that God my Savior, even in the earliest part of my life, followed me as the good Shepherd, to bring me home to his fold. Notwithstanding my great show
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of piety, my love for the world and its sinful pleasures increased with my years, and brought me into great distress of mind ; for I was convinced of the nature and curse of sin, and never could find any peace of mind in its service. I often sought some private corner in the house, where in secret I might call upon God for mercy and compassion, and always rose from prayer greatly comforted. Our parish minister used frequently to speak of the saints in glory, and how those who had led others to the knowledge of the truth, would shine as stars in the firmament. This struck me much, and I was set upon becoming a teacher of others, with the certain hope thereby to obtain eternal life. I therefore very pressingly begged my father to send me to some public school, and his not being able to do it, on account of poverty, grieved me exceedingly. But when once in conversation, my father related, that a minister of his acquaintance used to speak much of the difficult task of a minister of the Gospel, and his great responsibility as to the souls committed to his care, making use of this expression, ‘that he was afraid ministers would be as rarely met with in Heaven, as white crows in this country ;’ I was frightened, and lost all inclination for preaching. I was now extremely perplexed in mind, not knowing what manner of life to chuse, to make sure of eternal life ; for I was as yet unacquainted with the only means of salvation, offered to all classes and conditions of men, in the atonement made by Jesus Christ.

“ After my father’s death, I went to live with a relation, and assisted him in his business. In this place, after much anxiety of mind, I was particularly led to consider the sufferings and death of our Savior, and found true comfort and delight in reading or singing hymns treating of that subject. The name of Jesus appeared to me so precious, that, instead of spending my leisure time in play with other boys, I amused myself with gilding it in every religious book I found.

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It truly proved a precious and healing balsam to my afflicted soul. I now desired nothing more than to find *one* soul in the world, to whom I might speak confidently of the state of my heart, but found none able to advise me. About this time a report was spread, that a new doctrine had arisen in a place called Upper Peilau, which made much noise: for the most abominable stories were propagated throughout the country, of the wickedness and sorcery practised by the people who professed it. This caused a proclamation to be issued by the chief magistrate, containing the following paragraph:

“Whereas, it is well known, that a new doctrine is taught at the Lord of Upper Peilau, Baron von Seidlitz’s house, all inhabitants of this country, whether Lutheran or Roman Catholic, are hereby commanded by the magistrates to desist from going to or joining these seducers; and whosoever shall transgress, shall not only forfeit his property, but be liable to corporal punishment.”

“On hearing this, those words of scripture immediately struck me, *“All that will live godly in Christ Jesus, shall suffer persecution.”* 2 Tim. 3. 12, and I resolved not to rest, till I became acquainted with these people and their doctrine. About a week after, I was accidentally (or rather providentially) led into their acquaintance, and found that these despised and persecuted people were my brethren, who founded their hopes upon the same faith. Soon after Baron von Seidlitz, the so-called ringleader of the new sect, was taken up and carried prisoner to Jauer. But I soon found persons of his connexion, to whom I could freely open my heart. This, and my frequent visits to the Rev. Mr. Conrad, minister of Dirsdorf, caused my relation to conceive so great an enmity against me, that in July 1741, he ordered me instantly to quit his house. I was prevented for some time from finding another employer by the war and the march of the Austrian army into Silesia, and for seven weeks endured
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great hardships and poverty. At last I came to Gittmanndorf, to a man called Christian Schreiber, who had been about sixteen years a teacher among the awakened people. His wife and whole family were of the same mind with us, and he soon engaged me as his assistant. I accompanied him on his visits to the serious people in all the adjacent towns and villages, till at length I grew scrupulous, fearing lest I should have run before I was sent.

"About this time I became acquainted with some Brethren from Herrnhuth, whose conversation proved very useful to me. I consulted one of them, who frequently visited us, as to my labor among the awakened people—His answer was: "Learn first to know *yourself*, and that *you* are washed from sin and all unrighteousness, by that blood, and those sufferings of our Savior, of which you would testify to others, and then preach the word of the cross from your own experience." I was so struck by these words, that I gave up all thoughts of preaching, and sought in private to arrive at the full experience of the truths of the Gospel.

"Having a great desire to see Herrnhuth, I went thither in 1742 with two other single men. We desired leave to stay there, which my companions soon obtained; but when the Brethren declared, that as to me, they must first consider more maturely of my request, I was exceedingly surprised; for I thought myself much better than the other two. However, by the grace of our Savior, this circumstance tended to humble me, and to make me value the fellowship of his children more than ever. After a stay of eight weeks, I returned, by their advice, with a view to obtain permission from the Lord of the Manor to quit the country, and though I spared no pains to procure my liberty, I was always unsuccessful, till I at length resolved to apply to the same magistrate who had issued the above-mentioned proclamation, and who was a Roman Catholic. When I gave him an account

of the doctrine and practice of the congregation I wished to join, he shed tears, and exclaimed: "If this be really true, "I will no longer detain you, and prevent your becoming "eternally happy." Every obstacle being removed, I returned by the advice of Baron von Seidlitz, to Herrnhuth, and March 1st, 1743, was solemnly received into the congregation of the Brethren. I was filled with joy, and prayed fervently unto the Lord, that rather than suffer me to be so unhappy, as to forsake his people, he would make me a cripple, or take me suddenly out of the world.

"In 1744, I was appointed to the service of the children in the orphan house, &c. and in 1748, I received a call to Pennsylvania. In May 1749, I arrived at Bethlehem, where I married my first wife, and we served different congregations and societies of the Brethren in this country, for sixteen years. Having suffered much distress and anxiety during the Indian wars, being often in danger of our lives, we were at last forced to fly with the congregation at Allemaengel to Bethlehem*.

"September 9th, 1765, I received a call to go as a Missionary to the negroes in the Danish West India islands. Both my wife and I were of the same mind, and our answer was; "Though we are poor weak children and servants in our "Savior's house, we most gladly deliver up soul and body unto "Him; for He has done all things for us, and richly deserves to be loved and served by us, to the utmost of our "power."

"November 21st, we arrived in St. Croix. As soon as I got sight of the negroes, my heart burned within me. I prayed most earnestly that many thousands of them might turn to Christ, as the reward of the travail of his soul. After a few days, I had the favor to baptize five of them into the death of Jesus.

* See Lockiel's History of the Indian Mission, Part II p. 180.

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" In the following years, we served the Mission in all the three islands, experiencing indeed the miseries and ailments peculiar to our situation in this hot climate, at different times and degrees, but always richly comforted by beholding the effects of the divine power, attending the preaching of the word of the Cross, by which the blindest heathen, who turned to Jesus Christ in faith, were delivered from the power and dominion of sin. We esteemed it the greatest grace and favor that could have been conferred upon us by God, that we were counted worthy to be employed in this work.

" Upon the whole, in reviewing my past course, I stand amazed at the many proofs of the faithfulness and mercy of my Lord and Savior. When I was first awakened to know the truth, I prayed Him to make use of me in the propagation of the Gospel, if it were even to gain only *one* soul for Him; and how much more has He done, than I could ever have asked for!

" In May 1771, the new Mission at Friedensberg in St. Croix being settled, I was appointed to serve the negro-congregation there with the word and sacraments. In 1772, we suffered much in the great hurricane, by which our dwelling-house and chapel were removed twenty-seven feet from their place, and all our other buildings thrown down. We had a narrow escape out of the window, and lay a whole night in the open air, in a storm of lightning, thunder, and rain, of which no European can have any just idea."

Thus far our late Brother's own written account.

June 10th, 1777, he was appointed to superintend the Mission of the Brethren's church in the Danish Islands, and approved himself in this office as a faithful and indefatigable servant of God. When any thing happened among the believing negroes, contrary to the mind and rule of Christ, he was greatly troubled, and spent many a sleepless night in prayer. But
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when he saw the evident work of the Holy Ghost in so many souls, his strength and courage were renewed. In February 1784, he had a severe fit of illness, from which he never quite recovered. However, he was very active in superintending the building of a new Mission-house, though it fatigued him much, both in mind and body.

September 19th, he preached, baptized some negroes, and delivered a discourse to the congregation. We little expected, that this transaction would close his labors here. But shortly after, new and violent symptoms of his old disorder appeared. His fellow-laborer, Brother Wolle, asking him, "whether he really thought he should leave us now, when his presence and assistance seemed so necessary?" he replied: "If my Lord and Master is satisfied with my poor services, and will pardon all my numberless failings and mistakes, best known to him, and thus take me, though an unprofitable servant, to himself, I should certainly esteem it the greatest favor. The cause is His, and he will maintain it without me, better than you imagine." He once exclaimed: "If I knew and possessed every thing in this world, and could not build my hopes upon my Savior's blood and righteousness, I should be a miserable creature." His last words were, "O Lord Jesus help me!" In the evening of the 16th of October, many negroes having assembled in the room, to join in prayer, his redeemed soul took flight, to rest with the Lord for ever. The whole negroe-congregation lamented his loss with many tears, for he had been a tender father unto them. During his service in this Mission, he baptized one thousand nine hundred and thirty-five blacks and mulattoes.

Various Accounts.

1. **B**ROTHER *David Zeisberger* writes, in a letter dated River Thames, in Upper Canada, August 16, 1794, "that they have seldom an opportunity of corresponding with our Brethren in Pennsylvania, owing to the present disturbances, but that they were all well in the peace of our Savior. He observes, that though, as to some individuals, they could wish them to be more firmly established in the faith, yet, in general, the Lord owns and blesses the Indian Congregation, with peculiar grace, and fills the hearts of our Missionaries with a comforting assurance that he will obtain his aim with their whole flock, and every individual.

Their Settlement is declared to be a regular township, containing twelve miles in length, and six in breadth. They had built a Chapel of logs, and our Indians were employed in making gardens to their dwelling-houses, by which the wilderness had already changed its appearance into that of a fruitful field.

2. From *St. Thomas, St. Croix, and St. Jan*, we learn, that in September 1794, all our Missionaries had been ailing, but recovered towards winter. By their diaries it appears, that at the beginning of the year 1794, the congregations of believing negroes, in the six Settlements of the Brethren in these islands, consisted of 9345 persons.

Letters dated March 17, mention, that after the arrival of the Brethren Zorn and Lehman, in February, an arrangement had been made, by which each place was again well supplied.

3. As to the British Islands in the West Indies, the latest letters and accounts received from our Missionaries in *Antigua, St. Kitts, and Barbadoes*, mention, that though the cruelty and devastations of the enemy in the neighboring Islands had caused some alarm, yet the work of God in

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the Missions continued to flourish and increase. They mention, that the peace of God in their hearts is their strength and comfort ; and to see the effects of the preaching of the word of the Cross upon the souls of their hearers, their chief delight and encouragement. They had also enjoyed health, and hitherto have been graciously preserved from all the troubles of the war.

From *St. Kitts* they mention, that more doors are opened for the Gospel. In the Settlement at Basseterre, the preaching is so well attended, that the church is often too small to contain the hearers. On Christmas-day above 300 children were assembled to hear the history of the birth of the child Jesus, and listened to it with great attention. At the end of the year 1794, our Missionaries had fifty plantations on their lists, where they may preach the Gospel to the negroes. The number of their congregation was 1498. The last letters received from that Island were dated April 6, in which mention is made of the great blessing attending the celebration of the Passion-Week and Easter.

4. Letters from *Surinam* in South America, dated January 20, mention the safe arrival of several assistants in the Mission, and that Brother Horn was going to assist Brother Mehr at Bambey, among the free-negroes, the latter being dangerously ill of a malignant fever.

5. From the Cape of Good Hope, we have received letters, giving a pleasing account of the success attending the labors of our Brethren among the Hottentots. But we learn with sorrow, that a vessel, which had several necessities of life and other articles on board for their use, was captured by the French on her passage ; and, no doubt, this loss will occasion to them some trouble and distress. October 31, their congregation consisted of 32 Hottentots, and they had the best prospect of a farther increase. They enjoyed rest and peace in externals : however, opposition

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is not wanting; of which they write,—“ The enemy of souls and his emissaries endeavor, in various ways, to hinder the work of God; but the more evil they speak of us, the more people come hither to hear the Gospel. The eager desire of the Hottentots to attend the school and meetings does not abate in the least. In the latter, there are sometimes near 200 persons present; so that our room cannot hold them. The schools are divided into three classes: the men's class has 30, the women's 70, and the children's 70 scholars; and the room in our house being too small, the two latter classes have their schools, in fine weather, under the great pear-tree in the garden. Mr. Martin Schmidt, a worthy friend of the Mission, residing at the Cape-town, writes, in a letter dated Jan. 12, 1795, that he visited our Missionaries at Bavian's Kloof, in September 1794, and found them well and cheerful; nor could he behold the success granted to their labors among the Hottentots, without great edification and blessing. He was present at all their meetings, and generally counted near 150 hearers, though there are sometimes more.

Extract of Brother

LEWIS CHRISTOPHER DAEHNE's

Narrative of his own Life.

N. B. This valuable servant of Jesus Christ spent thirty years in the service of the Missions of the Brethren in South America. When we reflect on his indefatigable exertions, the firmness and perseverance with which he bore the most trying afflictions, and braved the greatest dangers, even during a solitary abode in a horrid wilderness, that he might gain souls for Christ, we must confess,

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that

that nothing but the love of God shed abroad in his heart, which continually constrained him cheerfully to devote soul and body to his Savior, could have supported him. Would we know the disposition of heart requisite in a Missionary, let us consider the walk of this man of God,

I WAS born December 9, 1713, at Wernigerode, in Lower Saxony: My education was much neglected, for my father was compelled to enlist as a foldier, and my mother departed this life, when I was but eight years old. As a child, I used with many tears to desire to become a child of God, and heir of everlasting life, such as I heard described in the sermons of our minister. In 1730, I received much benefit from the sermons and private instructions of the Rev. Liborius Zimmerman, minister of Wernigerode. As I felt great anxiety and concern for my soul's salvation, I asked his advice, and was directed to turn to God in prayer. He even kneeled down with me, and prayed with great fervency, that I might be comforted. My uneasiness, however, increased; I prayed daily, and dreaded falling a prey to sin, which I knew not how to avoid. Shortly before Easter, as I was thus crying to God for mercy, I heard, as it were, these words sounding in my ears, "Be assured that the Lord "Jesus Christ has paid thy ransom!" by which such inexpressible comfort flowed into my soul, that I was convinced of the love and mercy of God towards me. I then became acquainted with the awakened people, and attended their meetings. I was received by them with great kindness, and now hoped, that I had attained to the full possession of spiritual rest and comfort. But when I began to preach to my parents, and told them that they also must be converted, my step-mother kicked me out of doors. I now went, by the advice of my friends, to Jena, where I met Brother Spangenberg, who received me with great kindness. From him
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I heard the first account of the congregation gathered at Herrnhuth ; and during my stay at Jena had an opportunity of conversing with Christian David, whose last exhortation made a deep and salutary impression upon me : He closed with the words of our Savior, *If ye continue in my word, then are ye my disciples indeed.* Soon after, I got again into trouble ; for my master, who did not like my serious admonitions, dismissed me, and I was obliged to go to Weimar. Here I worked for some time with a man, who treated me very well, believing me to be a child of God ; but his wife, being of a different way of thinking, set the journeymen against me, and even encouraged them, in the absence of her husband, to beat me most unmercifully. A Clergyman in the town, who had a regard for me, offered to bring the men to justice for this outrage ; but I begged him to let them escape, God granting me grace sincerely to pray for the conversion of my persecutors. I then went into the service of the Chancellor's Lady, a pious woman, in whose house I hoped to make great advances in holiness. But though I prayed diligently, and was careful to observe every part of my duty, my sinfulness and natural depravity was so clearly revealed to me in the year 1733, that I went to my Lady, and begged to be dismissed, adding, that though she might have regarded me as a child of God, I could assure her that I was nothing but a poor, miserable and lost sinner. From hence I returned to Wernigerode ; but finding no rest for my soul, I proceeded to Clausthal, to join the awakened people there, hoping that I should meet with true Christian simplicity among these pious mountaineers. They received me kindly, but being on the point of being banished their country, on account of their religion, they sent me to the Rev. Mr. Steinhofen, at Ebersdorf, to represent their case, and request him to receive them. He gladly consented, and they were preparing to go, but were now forcibly prevented from departing out of the

the country; I therefore staid with them two years, and then set out for Herrnhuth. On the last day of my journey, I was, by a mistake, directed to Berthelsdorff, and staid there over-night. In the morning, passing over the Hutberg, I saw the congregation coming from Herrnhuth to go to receive the communion at Berthelsdorff, and, stepping aside into the wood, I fell on my knees, and prayed fervently to the Lord, that he would grant me here to find that peace and rest I had sought for in so many places in vain. I then addressed myself to the late Count Zinzendorff, and obtained leave to stay and live there. In the discourses delivered to the congregation, I heard much said of the assurance of the forgiveness of sins and eternal life. This I could not understand, and at length became quite perplexed and confused in my mind. Once the late Brother Leonhard Dober coming up to me, began to put many questions to me about the state of my heart. As I did not know him, I thought his questions impertinent, and gave him improper answers. He bore it with great patience; and told me, that as to the people whom he had seen at Wernigerode, he would not deny them to have received grace, but that it would avail them but little, as long as they relied so much upon their own righteousness and self-working. I felt the truth of his remark, and opened my whole heart to him, which proved a real blessing to me: I learnt to cast myself entirely upon the mercy and merits of my Redeemer, and now became cheerful and filled with peace. In the year 1736, I was received into the congregation, and soon admitted to the Lord's Supper.

The congregation at Herrnhuth being at that time persecuted in various ways, a report was spread, that all the single men there should be pressed as soldiers: on which account, many of them were advised to quit the Settlement, till matters were settled, and I went to Pomerania. Here I staid till August 1737, when I returned. In the year 1738,
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much was spoken at Herrnhuth of the conversion of the Heathen, and I felt a strong impulse in mind, to offer myself to go and serve the cause of the Missions in my small degree. Accordingly Brother Boehner and I were sent to Berlin, to meet Count Zinzendorff there. Though I felt pain at parting with my brethren at Herrnhuth, I was devoted to the Lord with my whole heart, and ventured to go in his name. Indeed my call was made known to me in a singular manner; for the Count meeting me in the streets at Berlin, and supposing I had already been informed of the place for which I was destined, accosted me abruptly, saying, "I suppose you are already in spirit in Berbice." I answered, that I had never so much as heard the name of the place, upon which he gave me a full account of it. Having met my fellow-traveller, Brother John Guettner, in Marienborn, and both of us having declared in a public meeting of the congregation, that we willingly, and with our whole hearts, devoted ourselves to the Lord and his service, we set out on the 7th of Jan. for Amsterdam, where we found a ship ready to sail for Surinam. We went immediately to the Gentlemen who had requested the Brethren to send a Missionary to live on their plantations in Berbice, and they agreed to maintain us there for the first year, if we would take care of their negroes. We then went on board, and soon got out of the Texel. In the Atlantic Ocean, we were chased by a Saltee rover, but by the mercy of God escaped being taken, and arrived safe in Berbice on the 12th of September 1738. On the 14th, all the passengers were brought before the Governor, and some articles being read to us; we were called upon to swear that we would conform to their contents. When it came to our turn, I told his Excellency, that we could not swear, but would solemnly promise to observe the articles, and be subject to the usual penalty in case of disobedience. This the Governor refused to admit, and threatened to send us back to Europe.

Europe. But the President of the Council took our part, and begged the Governor to suffer us to remain on trial, promising to answer for our good behavior ; to which at length he agreed. We now went to the plantation appointed for our residence, called Groot Puhl Geift. The recommendation we brought from Amsterdam being very strongly expressed in our favor, the people of the plantation began to consider us with a jealous eye, as if we were sent to inspect their conduct, and did every thing in their power to give us uneasiness. We therefore resolved that Brother Guettner should stay here, and I would retire to another plantation, and earn my bread. I got work enough ; and, after some time, received an invitation from the proprietor of an estate, where there were more negroes, and from whence, he assured me, there was a good road leading to the Indian country. I accepted the offer, and finding a small hut, where we might live undisturbed, and get work enough to maintain ourselves, I sent for Brother Guettner, and we regulated our little housekeeping in as convenient a manner as possible, frequently going out to visit the Indians. They received us kindly, and heard with joy what we told them of the love of their Creator and Redeemer.

Meanwhile the Governor remained determined to send us out of the country ; but the Gentleman living on the plantation proved our real friend, and wrote to the President of Council at Amsterdam, giving us the best of characters, as diligent, sober people, who were a benefit to others. The President answered in such favorable terms for us, that when once the Governor reproached the proprietor with his friendship for us, whom he called vagrants, having no liberty to dwell in the land, the proprietor showed him the President's letter, which put it out of his power to disturb us any more. Thus the Lord defended and protected us, his weak children.

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In the year 1740, Brother Beutel and his wife arrived with us from Europe, and we built a house upon a piece of ground we had purchased on the *Waronje* Creek, which was finished before winter, and called *Pilgerhut*, (the watch of pilgrims) *. We had now many desirable opportunities of preaching the Gospel of Christ to the Indians, and in 1741, received another assistant in Brother Graebenstein, from Europe. At that time, we not only maintained ourselves by the work of our hands, but even undertook to pay the passage of those Brethren who came to our assistance. This brought us into debt, and though we worked diligently and cheerfully to pay it off, and managed our housekeeping with the utmost frugality, we found at last that the cause suffered thereby, and we were obliged to apply to our Brethren and friends for assistance. In 1742, I took a negroe-boy 'prentice, with a view to gain from him a better knowledge of the Arawack language, but meeting with all manner of difficulties from his relations, I dismissed him at the end of the year. We got another boy in his place, of whom a gentleman made us a present, and who afterwards went to Europe, was baptized, and departed this life rejoicing in our Savior.

About this time, we met with various trials of an external and internal nature ; but the Lord supported his cause among us. In 1747, Brother *Klarup* arrived to supply my place, and I returned to Europe in company of Brother *Meijer*. We had an orphan Indian child with us, given us by an Indian, of whom we hoped, that, by a proper education in Europe, he might become useful. On our passage, we were boarded by a French privateer, the crew of which finding a child on board, insisted upon seeing its mother. They would not believe that the mother was not there, but searched and ransacked every part of the ship, stole various articles, and, after giving us much

* See Craz's History of the Brethren, page 225.

trouble, left us. We placed the child in a school of the Brethren at Haerlem in Holland, and arrived, August 12, at Herrnhaag. My very heart rejoiced to be again among my Brethren, and I began in stillness to earn my bread. In July, 1748, my father sent me a pressing invitation to visit him at Wernigerode, which I did. After having been there two days, I was sent for by the Court Chaplain, and the minister of the place : In the beginning of their conversation, they appeared remarkably friendly, and inquired what might be my view in coming. I told them that I came to visit my father, whom I had not seen for 35 years. They then pressed me to confess, that I was sent by the Moravian Brethren, to draw the awakened souls here into their connexions. I told them, I had no such views, nor any commission of that nature. They would not believe me; but offered, if I would stay with them, to take good care of me. I thanked them for their good intentions, but declared, that I had undergone such anxiety of heart in this place as I should never forget, and my determination therefore was, to remain firmly attached to that people, amongst whom I had found peace, and through whom our Savior had bestowed numberless blessings upon me. Upon hearing this, they ordered me to quit the place in three days, and not to speak to any of the awakened at my peril. I expressed my full acquiescence with their commands, and took leave; but had scarcely returned to my father's house, when an officer belonging to the Town Marshal brought me a summons to appear before him. When I appeared, he showed me an order signed by the chief magistrate, that, the very next morning, I should be conducted over the frontiers by a bailiff; which was accordingly put in execution, and I returned, July 18, to Herrnhaag, where I spent my time with profit and blessing in the service of the youth.

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December 1, 1750, I set out on my return to Berbice, in company of Brother *Beutel* and his wife, and we arrived there safe and well, March 14, 1751. Brother *Klarup* and some baptized Indians conducted us to Pilgerhut*. About the end of March, we were summoned to appear before the Governor in order to take the oaths; and, on our refusing to swear, though we were willing to submit in all things, we received orders to depart with the first ship that should sail to Europe. I gave in a petition, begging leave to write to Holland, and wait for an answer; but, this being refused, I was obliged to return with the same ship that brought me over; and, after a very dangerous passage, arrived, December 8, at Zeist. I spent the year 1752, in this congregation, in communion with our Savior, who comforted and supported me.

In 1753, it was determined that I should return to Surinam by way of Bethlehem in North America. I went accordingly to England, and there conversed much with the late Count Zinzendorff concerning my future plan. I proposed to take a single brother with me as an assistant, with whom I would live in stillness, follow my trade, and endeavor to serve the Indians with the Gospel, whenever opportunity should offer. Upon this I went to North America, and having staid at Bethlehem till November 1754, I set out with Brother *Mark Ralfs*, and we arrived in Surinam December 31. We soon found a lodging, though bad and enormously dear, and worked in stillness at our trade. In the year 1755, Mr. *Van Leefer*, who had formerly been Governor of Berbice, and was our good friend, arrived from Holland. We conversed much with him about our situation and intentions, and he promised to do all in his power, to satisfy the Governor about our residence and labor. After some days,

* See Cranz's History of the Brethren, page 387.

he came and informed us that he had shown the Governor the act of the British Parliament in our favor, with which he was very well satisfied. Mr. Van Leefner advised us to get this act translated into Low Dutch, and present it to his Excellency : He also introduced us and other Brethren to him ; and Brother *Schunan* having arrived from Berbice to treat with the Governor, we resolved to purchase a spot of ground for a Mission Settlement on the river *Corentyn*, and another on the *Sarameca*. A very favourable answer having been returned from Holland, to the petition we had sent for this purpose, and eight Brethren arriving, at the same time, as assistants in the Mission, Brother *Graevenstein*, who was appointed to superintend the Mission, went with me and three other Brethren to view the land on the *Corentyn* and *Sarameca*. The journey was excessively fatiguing, and, Brother *Graevenstein* falling sick on the road, he departed this life on the 8th of October and was buried on the land we were going to purchase. On the 12th, we four Brethren went to fix upon a spot for our residence, which we afterwards called *Ephraim*. Being obliged to go by water in a small boat, we were in the most imminent danger. A sudden and violent storm arose, and we thought every moment would be our last ; but the Lord helped us through, in a manner almost miraculous.

January 5, 1757, I went with some Indians to *Paramaribo*, to acquaint the Governor with our proceedings, especially on the *Sarameca*. Every preliminary being settled in such a manner as to prevent trouble and disputes in future, we returned ; and, on the 14th, began to build huts, calling the Settlement *Sharon*. The Indians were greatly delighted with the situation of this place. It was soon after agreed between me and Brother *Zander*, that I should go and reside on the *Corentyn*, to be able to visit the baptized *Arawacks* on the *Mepenna*, and to preach the Gospel to other tribes.

April

April 26, I arrived here with some Indians, who assisted me to build a hut ; but afterwards left me, all but one, called Christopher, with whom I led a solitary life. After some time, he was taken ill ; and the Indian physicians, who passed by, told him, that he would never get well, if he continued to live with the white man, who, being under the power of the Devil, would also soon be seized with illness. Christopher suffered himself at last to be persuaded by them ; and, as soon as he was a little better, left me. But our Savior was with me alway, and comforted me by his precious presence in this dreadful wilderness, in such a manner, that I can truly say, I spent my time in happiness and peace.

The Indians, who were continually passing by, often inquired into the reason of my building a hut in this lonely place ; whether I did it by my own, or the Governor's authority ? I told them I did it for *their* sakes, to make them acquainted with the true God, and only Savior. They answered, " The Indians have determined to kill you." At length, the soldiers at the Fort sent me word that I was not safe, and invited me to come and live near them. I thanked them for their care for me, but was determined to stay where I might be favor'd to gain, if but *one* soul for Christ.

In October, I began to feel great heaviness of heart, and to be troubled about my situation, seeing so little fruit of my endeavors to preach the Gospel to these roving Indians. However, when I turned in my distress to my Lord and Savior, I was always comforted in a wonderful manner. He also preserved me in bodily dangers.

One evening, being unwell, and going to lie down in my hammock, upon entering the door of my hut, I perceived a large serpent descending upon me from a shelf near the roof, upon which I used to place such things as I did not wish should be immediately seen by my Indian visitors : In the scuffle, the creature stung or bit me two or three times in the
head,

head, and, pursuing me very closely, twined herself several times round my head and neck. It appeared to me as if this might be the occasion of my departing this life: I therefore determined, for the satisfaction of my Brethren, to write down the cause of my death in a few words with chalk upon the table,—“ A serpent has killed me,” lest they should charge the Indians with the deed. But, on a sudden, that promise of our Savior to his Disciples was impressed upon my mind, *They shall take up serpents,—and it shall not hurt them.* Mark xvi. 18; and, seizing the creature with great force, I tore her loose, and flung her out of the hut. I then laid down to rest in the peace of God.

There was also a tyger, who, for a long time, kept near my hut, watching, perhaps, an opportunity to seize upon the inhabitant. He roared dreadfully every evening; but I made a large fire near the hut, before I went to bed, having heard that no wild beast will come near a fire; however, as my fire often went out, it would have been but a poor defence, if the Lord had not protected me. I was likewise persuaded, that, as I never killed or provoked any creature, as long as I was in the country, so I need not be afraid of their revenge; and this otherwise so fierce and powerful animal permitted me also to go unhurt.

At the end of October, Brother Schuman* came from Berbice to visit me, and brought some of our baptized Indians with him. We rejoiced together like children; and, during their stay, our daily meetings were attended with a sensation of the presence of God, beyond expression. I complained that the assistant Brother promised me, had not yet arrived; and he comforted me with the hopes that I should soon receive an assistant from North America.

* He superintended the Mission at that time.

After

After his departure, in November, the Caribbee Indians resolved to put their threats against me into execution. One day, as I sat at dinner, about fifty Indians arrived in canoes, and furrounded my hut. This was, indeed, a frightful fight. Some were armed with swords, others with tomahawks. I immediately went out to them, and bid them welcome, in the Arawack language. They answered in a surly tone, saying I should speak the Caribbee language. I told them, I could not speak it : Upon this, they began to speak with each other, every now and then addressing me, to find out whether I understood them or not. Perceiving that I did not even guess their meaning, they called their Arawack interpreter, and asked me, who had given me leave to build on their land. I answered, The Governor ; and that I had a writing under his own hand to prove what I said. They asked, what views I had in coming hither ? Upon this, I went up to their Chief, and said, with great freedom, " I have Brethren on the other side of the great ocean, who, " having heard that many Indians live on this river, who are " ignorant of their Creator ; they, out of their great love " to the Indians, have sent me hither, to tell you of your " Creator's love unto you, and what he has done to save you ; " and more of my Brethren will come hither for the same " purpose." He asked, whether I was a clergyman, a Frenchman, or a Dutchman ? I answered, that I came from Holland, but was sent by my Brethren, who loved them, and wished to do them good. He then said, " Have " you never heard, that the Indians intend to kill you ?"— I answered, " Yes ; but I cannot believe it. You have " among your Indians some, who have lived with me, and " they can tell you that I am a real friend of the Indians."—" Yes," replied he, " I have heard so ; and they say, that " you are another sort of Christian, than the white people in " general are." I then said, " I am your friend ; how is

"it that you are come to kill me?" He answered, "We have done wrong." Upon which every countenance seemed altered, and the party dispersed. The Chief remained with me, and inquired whether other people would come to live here; and when I assured him, that none but my Brethren would come, he was pleased, and behaved very kindly. When he was going away, I perceived that he had some Cassabi in his pouch. I asked him for it, as his people could get more, and I was here alone, and in want; adding, "If you should at any time pass by, and be hungry, I will also give you something to eat." He immediately gave orders to give me some Cassabi, some fish, and drink, and then took leave, saying he would often come to see me. Thus, our Savior delivered me from them, and preserved me daily amidst great dangers; so that, at the close of the year, I had cause to thank and adore him in the dust.

I entered into the year 1758, with a confident heart, and felt the presence and peace of God in all my walk and ways. I was busily employed in clearing the ground, and felling trees; and when I was weary, frequently desired the Indians in passing by to lend a helping hand, which they did with pleasure. As I was once gathering wood for firing, some remarkably large black ants fixed upon my hand, and by their stings gave me such excruciating pain, that I was almost senseless for some time. These creatures are nearly two inches long, and quite black. The Indians are as much afraid of them as of serpents.

In the month of January, as I was standing on the shore, observing the height of the tide, a creature, unknown to me, approached within a short distance, but was prevented by the shallowness of the water from reaching the place where I stood. The Indians congratulated me on my escape, and described the animal as very vicious.

As

As to Externals, this was for me a year of great want. I frequently rose in the morning, without knowing whether I should taste a morsel all day; but God ordered it so, that when sometimes I could scarce bear the excess of hunger, some Indians arrived, who were willing to part their mouthful of Caffabi with me.

About this time I was visited by a Warau Indian with his whole family, to whom I made known the love of God and his gracious will concerning their Salvation. Before they went away, I begged the man to help me to cut down a couple of large trees which stood where I intended to plant. He asked what I would give him for his trouble? I answered, that I had nothing at present, but that if he came this way, when what I planted was fit to eat, he should have part. He directly was willing to help me, and we went to work. But while he was engaged in felling the last tree, he was stung by two of the beforementioned ants and fell down as dead. I was greatly alarmed and implored our Saviors help; for should the man die, it would be a great prejudice against me in the minds of the Indians. I then laid a leaf on the place, where he was stung, and he revived immediately.

Soon after this, I was visited by some of the baptized Indians, who lived on the Mepenna; I told them, that my living here, was with a view to proclaim the Gospel into the Indians, and make them acquainted with their Savior Jesus Christ, of whom they had often heard. I added, "You would also do well, to come and live with me, and form a regular settlement, that we might afford each other mutual assistance." Their chief, called Hosea, answered, "Brother you are right; we have not done well in suffering you to live here alone, for when you cut down a large tree, you are not able to move it from the spot. Wait only a few days, then I will return and help you to make a *Tyn* (or
X x " garden)

" garden) for bananas, that when they grow ripe, we may
 " come and stay longer with you, without being in danger
 " of suffering hunger. " This offer gave me great joy; and accordingly he returned with several Indians. There came also some heathen Indians, and began to clear ground not far from my dwelling.

I had for sometime labored so hard, even beyond my strength, that I fell sick. Upon this I sent a messenger to Berbice, and requested the Brethren to send Brother Bemberg to visit me. He set out immediately by way of Mepenna; but for a considerable time could not get an Indian to carry him hither in his boat, as they are in general afraid of going near a sick person, and especially because a report had been circulated, that the Devil lived with me. They therefore did all they could to dissuade Brother Bemberg from venturing to so dangerous a person. However he prevailed at length, and arrived with me to my great comfort. I must in general observe that amidst all external misery, I had the grace to cleave with confidence to the Lord my Savior, which made my lonely days comfortable and useful to me.

In the year 1759, four Brethren called upon me unexpectedly, just when I had been two years alone; and it was settled, that I should go with two of them to *Sharon*, where we arrived in December.

The year 1760 I entered upon, with a heart filled with perplexity; for I saw several things very unfavorable to the success of the Mission. In March, Brother Schuman came to see us, and we received much benefit and blessing from his visit, having an opportunity of conversing and consulting with him about our circumstances. I accompanied him by way of the Corentyn to Berbice, where I met with a very kind reception from my Brethren. One of the most respectable gentlemen in that neighborhood made me an advantageous

offer, if I would stay, and assured me that I should not be molested in any way. But I returned to my fellow-laborers at Sharon, in June.

In the year 1761, having had a very blessed Communion the preceding day, as I was walking and conversing with one of my Brethren, not far from our house, we were suddenly alarmed by the report of fire arms; we therefore resolved to return home, and see what our Brethren were doing. But before we had gone far, we met Brother Daniel Kamm without hat or shoes, and pale as death, running towards us. He told us, that the Bush-negroes had surrounded the house, and kept continually firing upon it; that one of our Brethren was wounded, and the house on fire; and if we went thither, we should certainly lose our lives. However we went nearer, and were met by our Indians, one of whom had an arrow sticking in his back, the blood gushing out of the wound. They begged us to save our lives, as we could not help them by any means; upon which we followed them into the wood, but in our confusion and fright missed the way, and after rambling about till the evening, found ourselves upon the same spot, from which we had set out. The Bush-negroes being gone, our Indians conducted us to a place where Brother Odenwald lay, who was wounded and still bleeding. I tore a piece off my shirt and dressed the wound, and having saved one hammock, we put him in, and laid ourselves down upon the wet ground to rest, for it had rained all day, and we durst not kindle a fire, lest the Bush-negroes should discover our retreat. In the morning a Brother went and found our house burnt to the ground, all our little property destroyed, and three of our Indians lying dead. We were now under the necessity of going to Paramaribo, and comforted the Indians as well as we could, with a promise, that one of us would soon return to them. We arrived without any accident at Paramaribo, on the 28th of January. The Go-

vernor immediately sent for us, inquired into all the particulars of our misfortune and expressed great concern on account of it.

[Here appears a chasm in our late Brother's account: He remained in the country three years after the destruction of Sharon, and faithfully assisted in endeavoring to bring matters again into order. He was also employed by Government in several negotiations, especially with the free-negroes. In 1764 he was called to Europe and arrived safe at Herrnhuth, where by degrees he recovered his exhausted strength; his heart was cheerful, and his walk edifying to all. A visit he made to the congregations in Silesia was particularly agreeable to him, and he was every where received as one "who had endured hardness as a good soldier of Christ." In 1765 he returned by way of Zeist to Surinam, in order to begin a Mission among the free-negroes. August 27th he and the Brethren Rudolph Stoll and Thomas Jones arrived at Paramaribo, and having settled some necessary points with the Governor, they set out for the country of the free-negroes on the 7th of Dec. Here his own account again commences].

"After a most difficult journey, during which we were greatly hindered in our progress by the numerous cataracts we met with, we arrived December 24th among the free-negroes at a place where they have ten villages. At first we were received by them with much friendship. We told them the reason of our coming to live with them, which was to instruct them in the knowledge of the only true God, their Creator and Redeemer; upon which the negroes began to set up a most prodigious and pitiable howling, believing that their idol was dissatisfied with them, and, on the 29th of December, they endeavored to appease him, by appointing a great feast. Our hearts were greatly distressed by what we saw of the effects of our first address to them, and we turned with tears and prayers unto the Lord, on their and
our

our account. He comforted us, and we confidently trusted to his power to destroy the works of Satan, even here in this wilderness.

January 2d, 1766, we went with their Chief to seek a place, where we might build an house, which we soon did, but on the 7th Brother Thomas Jones departed this life, to our great grief. In June 1767, I went to Paramaribo, to confer with my Brethren about our precarious situation, leaving my dear Brother Rudolph Stoll alone behind. I arrived there after a difficult voyage, and extremely weak and sickly, owing to the excessive heat of the sun, to which I was exposed in a small boat, without covering by day, and to the cold damp air by night. Having executed my commission and recovered my strength a little, I returned, accompanied by Brother John Nitchman, and in 21 days arrived safe with Brother Stoll."

[Thus far our late Brothers own hand-writing.]

In 1768, he was sent to Holland to consult the Brethren about the situation of affairs in the Mission among the free-negroes, and arrived there June 12th. He remained in Zeist, and was universally beloved and respected by all who knew him, on account of his exemplary and edifying walk; nor could he sufficiently express his gratitude for the mercies and favors he enjoyed. In 1769, he wrote to the Brethren, to whom the care of the Missions was committed, that he was ready to return again to the Heathen, for whom he had a great love; but the Lord had other views with him. February 1st, he spoke to a company of Brethren, with unusual cheerfulness, of the state of his heart and the love of our Savior towards him. His lips overflowed with praise and thanksgiving, and the time seemed too short to express all he had to say. Shortly after, he was seized with violent spasms in his breast, and such a difficulty of breathing, that his dissolution seemed approaching. He had at the same time, an inflammation in his throat, which prevented his taking any thing -
for

for two days. This abated, but the pains in his breast continued. He bore them with great patience, was always cheerful, and showed great love to all who visited him. On the 5th, he greatly desired to depart and be at home with Christ, and offered up many prayers for a speedy release. Having desired to hear the text of scripture appointed for the 6th, which was, "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Luke 21. 28. he exclaimed; "That will be my departing word." His pains left him, and at one in the morning of the 6th, this faithful servant of Jesus went home to rest with his Lord for ever in eternal bliss. He was 55 years old, when he finished his course. From a modestly truly characteristic in him, he has not mentioned any of the special seals God gave him to his ministry, nor the awakening which his powerful testimony produced in the hearts of many savages, who visited him in his hut on the Corentyn, and were afterwards added to the church of Christ by baptism, in Berbice. We therefore must add, that God owned and blessed his labors, and made them the means of the conversion of many of the wild inhabitants of that wilderness. What he there sowed in tears, both he and others have reaped with joy; and God opened by him a door, which all the powers of darkness have not yet been able to shut, though exerted in the most malignant manner. The Missions begun by him, both among the Arawack Indians and the free-negroes, are at present in a very promising state.

VISIT

Of our Missionaries at Bavians Kloof, to the Hottentots on Snakes Creek.

ON the 25th March 1794, we were visited by a Hottentot from Snakes Creek (Schlangen Rivier), three days journey from hence, who said that he and his whole family pur-

purposed to remove hither, to hear the word of God. His account of the disposition of his countrymen made us resolve, that the Brethren Marfeld and Kuchnel should visit them. They set out early March 31st, with our baptized Hottentot, Jacob. We breakfasted at the post, and proceeded. In one place, about six paces from the road, we discovered a very large copper-snake, and shortly after a very dangerous serpent, called here Schaaffstecher, (Sheep-stinger) lying in the road, which we avoided by going round, as this creature will attack horses. Ostriches are here very numerous, and run about in troops.

April 1st, in the afternoon, we forded two rivers, and at five arrived at the house of the Landdrost of Schwellendam, where we were received with great kindness both by him and his lady. On mentioning that we were going to visit the people on Snakes Creek, he offered us a spare horse in case of accident, which we accepted with thanks. On the 3d we proceeded to *Karre melks river* with a letter from the Landdrost to a person residing there, who should give us a night's lodging, and conduct us to Snakes-Creek in the morning. But not finding him at home, we rode on, and lost our way in the dark; till providentially meeting an Hottentot, we engaged him as guide, and were brought safe about midnight, to a farmer's house. We found all the water hereabouts brackish; sweet water must be fetched at the distance of two hours. On the 4th we set off again, visited the people in the kraals; and called upon the man, who intends to move to Bavian's Kloof. Both he and his family were very desirous to hear the word of God. We told them and the other Hottentots living here, that we were come into this country with no other view, than to make them acquainted with their Creator and Savior, and then declared to them the chief contents of the Gospel. They listened with great attention; and

and said, that they were sincerely desirous to be saved, and that the inhabitants of all the kraals we had seen, were of the same mind, and wished to come and live with our people. Some had been a little alarmed by a report, that, as soon as they had made some progress in learning, they would be sent as slaves to Batavia. These Hottentots have at first sight something very disagreeable in their countenances, which proceeds from their blackening their faces with a greasy ointment, which we had not seen in those of our country. We found throughout the whole country, from Schwellendam to Snakes Creek, that wherever there is a good spot of ground, it is in the possession of the farmers; the rest is dry and mountainous, and the Hottentots must put up with scanty fare, and drink brackish water. The large wild places hereabouts abound with game of all kinds, roebucks, deer, spotted bucks, and ostriches, an hundred in a troop.

As we could not be spared long from our business at home, we returned by a nearer road to Schwellendam, where we arrived on the 5th, and staid with the Landdrost till the 6th at noon. The kindness and attention we met with from this gentleman, and all belonging to his family, exceeded all our expectation. May God bless and reward them! On the 6th, we spent the night at Mr. Herz's house, where we heard, that about 50 Hottentots of this neighborhood intended to move to Bavians Kloof. The 7th we staid overnight at a farmers house, where we had very useful conversations with the family, concerning the way of Salvation. We reached Bavians Kloof on the 8th, thankful to the Lord, who had thus safely guided and protected us on this journey; and we trust in him, that the word sown will produce good fruit in the hearts of the poor people on Snakes Creek.

Extract of a Letter from Brother John Jacob Fischer, Missionary at Hoop, on the Corentyn, in the Indian Country in South America, dated Sept. 14, 1793.

"WHEN I was last July at Paramaribo, I was hindered by a very troublesome disorder in my eyes from writing to you. I was seized with it on our voyage, which lasted thirteen days, and was one of the most difficult and dangerous I ever made. The subsequent illness of my wife prevented my sending our Diary by the first opportunity. Both my fellow-laborers, Voegtle and Loesche, and the whole Indian congregation join me in thanking God for the restoration of my faithful help-mate to health and strength. Both we, and the Indians who surrounded her bed, expected her departure every moment; but it pleased the Lord to be her kind physician. To-day she will go for the first time to Church, with an humble and thankful heart, and we have devoted ourselves anew to God, to be his willing servants. Though we have experienced many and various heavy trials in this place, we dare not complain, having more abundant cause to bring thank-offerings to the Lord for his gracious help and comfort in all things. We cheerfully labor at the post, where he has appointed us to be for the present, and our whole aim is to assist in gathering in the-reward of his sufferings. As fellow-laborers in this part of his vineyard, we three Brethren are bound in one covenant of love and harmony, and do all things, both in spiritual and temporal concerns, with cheerfulness; for we have a rich enjoyment of our Savior's presence and blessing. I become daily better acquainted with my inability to labor in the work of God among the heathen, yet I rejoice, that his grace is sufficient for me, and his strength made perfect in my weakness. This gives me courage,

Y y. comfort

comfort and boldness in opposing the works of Satan. Sometimes indeed I feel some degree of fear and unbelief, but immediately fly to my Almighty Savior, who soon delivers me from it.

The course of our Indian congregation is not always equally pleasing, as you will perceive by our Diary, but the work of the spirit of God in their hearts is manifest; more especially also in those, who have been lately baptized, and this encourages us to hope, that the grace of God will once become more generally powerful among this nation. We have some solid and faithful Brethren and Sisters among our communicants, who have obtained that most essential part of the blessings of a true Christian, humility and the knowledge of themselves; among these we reckon also the single Brother *Bernhard*, and have hopes that he will once become a useful assistant. Both he and Gottlob write a good hand, yet we cannot well obtain what we had promised ourselves in this respect, for a sedentary occupation is not what the Indians like; they would much rather be employed in any other work. Their living together, as members of society, comes daily into better order, and their number increases, by others moving hither from distant places. We have twenty-eight communicants since I wrote last, six grown persons and one child have been baptized, and five admitted to the Lord's Supper; four were re-admitted,

We remain your, &c. &c.

Extract of a Letter from Brother Wiez, Missionary among the Free Negroes at Bambey, in South America, written and dated at Paramaribo, Oct. 14, 1793.

I AM here at present to fetch our share of provisions, which arrived with the last ships. For these, and especially for your kind Letters, we return you many thanks.

But

But what must your feelings be, when you hear that our dear and faithful Brother John Peter Trabant is taken from us to eternal rest. The pain we all felt on this occasion is not easily described, and I was the more deeply afflicted, as he was my fellow-laborer among the Free Negroes. But when I consider all things, I am satisfied with our Lord's gracious dispensations. He had well prepared this his servant for entering into his joy. During his last illness, which lasted thirteen days, he was in very happy state of heart, and wholly resigned to the will of God. It sometimes occurs to our minds, whether you will not be discouraged in sending Missionaries to this place, and whether Brethren and Sisters will be found willing to venture their lives for the service of our Savior in this unhealthy country. However the Mission among the Free Negroes here is deserving of it, as you will see from our Diary. Although both my wife and I are growing more infirm, it is a pleasure to us to serve our Savior among them. I was but a short time ago taken so ill, that I thought I should not recover. But it pleased our Savior to restore me: he knows best, that I cannot be well spared here just now, being quite alone.

We can truly say thus much of our Negroe congregation, that they gradually grow in grace and in the knowledge of our Savior, who also makes use of various means to bring those who go astray to a sense of their miserable state, that they may return to him. Of this we had lately a remarkable instance; a Negroe, who heard the Gospel for the first time with effect, about three years ago, and had then been received among the candidates for baptism, but returned to the slavery of sin, was last year anew awakened, and fervently desired to be delivered from the dominion of Satan, and made a Member of the Church of Christ. After previous trial he was baptized last Epiphany; but in a short time was again overcome and seduced to sin. He kept

his transgression a profound secret, and though in speaking with him, I plainly perceived that his heart was not upright, I could never get at the truth. It soon happened, that hunting with some other Negroes in the woods, he was bit by a rattlesnake; he dropt down instantly with exquisite pain and cried out: "This is the hand God, now I must die!" He was however brought home, and I visited him diligently. In the beginning he appeared still very reserved, but at last could not endure the condemnation he felt in his heart any longer, but confessed his sins with bitter tears; our Savior had mercy upon him, and gave him grace to turn as a poor prodigal to his offended father; he obtained the assurance that his sins were forgiven, for the sake of Jesus' precious blood shed for him also, and he departed this life rejoicing; this occurrence made a deep impression upon the whole congregation.

On account of our present circumstances, we could not visit the Free Negroes in the high lands, we have however heard, that they have not forgotten what they experienced when the Gospel was preached to them, and they are eagerly looking out for another visit; I will go to them as soon as possible, and also send now and then some of our assistants to visit them. We are here very happy among our Brethren and Sisters at Paramaribo, and rejoice that our Savior blesses their labors among the Slave Negroes in all places.

*Extract of a Letter from Brother Henry Tschirpe, Missionary
at St. John's in Antigua.*

St. John's, August 20, 1795.

Dear Brethren,

JJOIN us in thanking and praising our merciful Lord and Savior for his gracious preservation of us and our people during a most severe hurricane, which we experienced between

tween the 18th and 19th of this month. Neither we nor any of the inhabitants of this island had expected it; for though the sky had a menacing appearance, as usual in the hurricane season, yet no one thought that the wind would then rise to such a pitch of violence. Some days ago the appearance of the sky was much more dreadful. On the 18th the wind had been north and pretty moderate, but soon after ten o'clock at night it rose to a storm, turning first to the east, then round to the south, and varying again very swiftly. About twelve it became a complete hurricane, and the flashes of lightning were awfully tremendous; it rained very little, and between one and two in the morning of the 19th, we felt a shock of an earthquake, more violent than any experienced in this island. We were not a little terrified by these dreadful events, and could expect no other than that if we should see each other alive again, it would be in the open field without houses or any kind of dwelling; our house cracked in so dreadful a manner, that we feared every moment that the roof would be carried away; all the spouts, which were strongly secured with iron fastenings, were torn off. The east end of the roof of Brother Reichel's house was lifted up, and other damage done both to that and our other houses. No one having expected an hurricane, we were obliged to venture out to fetch a light, and provide for the security of the premises as well as we could. The most distressing part of our situation was, that we could not meet together or assist each other; neither did we know what might be the fate of our Brethren. All of us were engaged in prayer to our Savior for ourselves, our fellow-laborers and people, and we felt his peace in our hearts. Towards dawn, as soon as the great violence of the storm seemed to abate, Brother Waters came to see us, and we were glad to hear from him that our houses were still standing. He had no sooner left us, but the hurricane returned with the utmost fury. However, there was
now

now more rain, and we waited patiently to see what would be the issue; towards six o'clock the wind abated, and then, for the first time, we could see how mercifully the Lord had watched over us and preserved us and our buildings. Indeed all our out-houses and fences were thrown down, and the rebuilding of them will be very expensive, but we trust the Lord will enable you to support us and provide willing hearts to assist you. After nine o'clock, we white Brethren and Sisters met, and offered up thanks and praises to our Savior for his preservation, commending ourselves to his mercy in every future trial which may await us. We also called all the Negroes on the premises to join us in thanking the Lord for his mercy, and gave them a few words of exhortation. As we were very anxious to know how our Brethren at Gracehill had fared, we sent a Negroe on horseback to report our welfare, and bring an account of them; he returned in the evening with a Letter, in which our Brethren express their great thankfulness to God for the preservation of their lives and dwellings. Brother Ganson was obliged to go out in the midst of the hurricane, bar the windows and secure the weak parts of the Chapel and houses, but received no hurt. The Chapel and Brother Bardill's apartments were entirely inundated, all the fences with the out-houses and sheds were thrown down, and the branches torn off all the trees. The Missionaries remark particularly the goodness of God in bringing them safe home from St. John's, where they had attended a conference on the 18th, and returned before the storm set in.

In the town many Negroe houses have been driven from their places, and a great many small buildings were demolished; about sixteen vessels of various sizes lying in the harbor were driven on shore and much damaged, two are said to have foundered: we do not yet know what the country in general may have suffered. On the 19th we felt very weary
and

and spent, but are all recovered to-day, and pray you to think often on us in these perilous times; remaining your faithful Brethren in Jesus, both at St. John's and Grace-hill.

V A R I O U S A C C O U N T S.

1. **F**ROM *St. Kitt's* we are informed, by Letters of the 14th of July, 1795, that Brother *Hodgson* and his wife arrived there safe and well on the 18th of May, to assist in the labor. All our Brethren and Sisters were well, and diligently employed in their respective callings. The Gospel is preached by our Missionaries in many parts of the island, with power and success, and the planters and magistrates favor the cause. Our Negroe congregation is encreasing in number and grace. For all these mercies we praise our Savior, and trust to him, that he will not suffer his work to be disturbed by any exertions of the power of Satan. Brother *Samuel Towle*, who not finding any opportunity to go from *St. Kitt's* to *Jamaica*, conformably to a call sent him, set out with his wife on the 1st of July for *Philadelphia*, in hopes of procuring an easier and safer passage. By Letters from *Philadelphia* we learn with sorrow, that on the voyage they fell in with a French privateer, who plundered the passengers of all they had, though in an American ship, under pretence of their being English subjects; however, on their arrival in *Philadelphia* on July 21st, they were kindly furnished by our Brethren there with every thing necessary for their future voyage.

2. From *Barbadoes* the accounts are pleasing, and the new place is found to answer, as many more Negroes come to hear the Gospel, and the congregation of believers has encreased. Ten Negroes were baptized in the year 1794.

3. In

3. In *Antigua* the work of the Lord continues to flourish, and we are only concerned that there are not more laborers in that harvest; for our Brethren and Sisters, employed in that Mission, are not able to do what they ought, without exhausting fatigue. Brother Niemz and his wife, who went from Europe to their assistance by way of St. Thomas, arrived at St. John's in Antigua, August 14th, 1795, safe and well.

4. Of the Danish islands, *St. Thomas*, *St. Croix*, and *St. Jan*, the following is extracted from various Letters, the latest of which is dated in August 1795; some of the Missionaries begin to grow weak and infirm, yet our Savior graciously assists them to do the work allotted to them. Two Missionaries from *St. Croix*, going on business to *St. Thomas*, came into great danger, the vessel running aground: the night was uncommonly dark and no assistance could be had from the coast. By God's mercy she was at last got afloat again, after six hours hard labor.

May 7th, 1795, the foundation stone was laid for a new Chapel at Bethany in *St. Jan*, the former having been destroyed by the hurricane in 1794. (See page 229.)

The work of God continues to flourish in these islands, of which the Diaries contain the most pleasing testimony; by these it appears, that in the three Danish islands, 391 Negroes were baptized by our Missionaries in the year 1794; in Antigua 498 were baptized during the same period; thus, in these four islands alone, 889 Negroes have been added to the Christian Church, and 764 were admitted to the Holy Communion.

5. From the Missionary, *David Zeisberger*, a Letter was received dated in May, 1795; he mentioned that the new settlement of believing Indians on the River Thames had been called *Fairfield*. An old Indian of the Chippeway nation had come to live with them, and they conceived hopes

hopes, that by his conversion, the first fruits of this nation would be gained for our Savior. Though they have at present no great hopes of increase in numbers from among the heathen, the Missionaries have cause to rejoice, that their Indian congregation walk worthy of the Gospel and feel the peace and presence of the Lord amongst them.

6. From *Suriname* in South America, the latest letters complain, that in consequence of the war, the correspondence with Europe is greatly impeded. In April an account was received in that country of the Revolution in Holland, but neither tumult nor confusion arose from it. However, on account of the want of supplies from Holland, all necessities of life became scarce and enormously dear, and their distress would have been very great indeed, had not American ships brought flour and other articles.

May 4th, 1795, it pleased the Lord to call home to eternal rest the wife of Brother Horn, Missionary among the Free Negroes at Bambey, who arrived there but last year. Her loss is great in that Mission, for she seemed to be remarkably well qualified for it. Brother Horn himself, and Brother Luzke at Sommelsdyk were taken dangerously ill with an inflammatory fever, but recovered. In July all our people were well, and there was no sign of disturbance in the country.

9. Letters and Diaries have been received by us from the *Cape of Good Hope*, as late as the end of 1794, by way of Copenhagen. They confirm the accounts repeatedly given of the power of the Gospel among the Hottentots, and add that more are coming, some even from a distance of above an hundred English miles, to hear the word of God and learn how they may be saved. Their place is too narrow, especially on account of the cattle the Hottentots bring with them, and our Missionaries begin to perceive much enmity and opposition to their endeavors in the country. At the ✓

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close of 1794, the Hottentot congregation consisted of 36 persons. Sometimes above 200 are present at the public worship. We received some farther account of them by some of our people, returning from Tranquebar in the East Indies, who, having put into the Cape on the 31st of March, 1795, sent to acquaint them with their arrival, upon which Brother Kuehnel set out, and arrived at the Cape Town on the 11th of April, accompanied by some of the baptized Hottentots, where they all met, at the house of our worthy friend, Mr. Martin Schmidt, and spent some days together very happily. Brother Kuehnel, in a letter to us dated April the 12th, writes, that at Bavianskloof, a particular blessing had rested upon the celebration of the last Passion week and Easter, and in February three more of the Hottentot congregation had been admitted to the Lord's Supper, making in all seven communicants.

N. B. Since the English have taken possession of the Cape of Good Hope, the Society for the furtherance of the Gospel in London has opened an immediate correspondence with our Missionaries there, and is desirous to render them that assistance, which they would have received from the Society in Holland, which had kindly taken the support of that Mission upon themselves. We therefore particularly recommend them to the kind consideration of our Brethren and friends in England.

10. In October letters were received from Greenland, dated in August, 1795. They mention the well-being of all our Missionaries, and that our Greenland congregations are in a prosperous state.

Brother Gorke of Lichtenfels had recovered from a very dangerous fit of illness, during which his departure was hourly expected. On this occasion the love of the Greenlanders for their teacher was strikingly conspicuous, and they considered his recovery as an answer to their prayers.

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The Greenlanders had a good year in externals. The last winter, which was so uncommonly severe in Europe, was very mild in Greenland. January 1st, 1795, there was a storm from the S. W. in violence little short of a hurricane. In New Herrnhuth the Greenlanders' provision house was blown down, and the Missionaries' house had nearly shared the same fate. In June and July there were such violent storms of thunder and lightning, as the oldest inhabitant never remembered to have witnessed.

The congregation at New Herrnhuth consisted at the end of 1794, of 295, and that at Lichtenfels of 327 Greenland Brethren and Sisters. In the latter place they had the pleasure to welcome ten South Greenland heathen, who came to live with the believers, that they might hear the word of God.

L E T T E R S

*Received by the Brethren's Society for the Furtherance
of the Gospel, from the Missions settled on the Coast
of LABRADOR.*

From HOPEDALE, dated August 21, 1795.

DEAR BRETHREN,

GREAT indeed was our joy and gratitude to our merciful Savior, when unexpectedly we saw the Harmony coming into our harbor. It was the 11th of August, about one in the afternoon. We soon received your kind letter, dated May 30th, which was read with great pleasure. We

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have been much concerned for Brother Rose* and his family, and often prayed the Lord to conduct them safe to you, the seas being rendered so dangerous by the war. We therefore greatly rejoiced to hear that he had brought them safe to their journey's end, after many difficulties and trying delays. May the same kind providence attend the Harmony and all souls on board on their return to you this year. You mention, that in Europe the winter has been uncommonly severe. In Labrador it was the reverse. In spring and summer we had a continuation of warm weather.

As to our family, we have spent the year past in harmony, and our Savior blessed us, his poor servants, in all our ways, nor has our weak testimony of his love, sufferings and death for man, been in vain in the hearts of the Esquimaux.

Our small congregation of believing Esquimaux have proceeded in a quiet and pleasing course, and the work of the Lord and his spirit was evident amongst them. Four persons were admitted communicants, four were added to the candidates for the Communion, and two to the candidates for Baptism. One child of baptized parents was born and baptized, but we have had no increase from amongst the heathen. At Hopedale twenty-eight Esquimaux lived in two winter-houses, and twenty-two at Arvertok in one house.

God our heavenly Father cared so graciously for the Esquimaux, that none suffered hunger last winter, and in spring they caught an extraordinary number of seals, so that they could dry a good stock of meat for next winters consumption, which will be of essential service to them. In our family

* He left Labrador in Oct. 1794, (See p. 258) and arrived after a very boisterous passage at London in December, but was detained three weeks by the ice at Sheerness in a Hamborough ship, and did not reach Herrnhuth till March, 1795.

we were also well provided with fresh meat, for though there were hardly any *Riepers* (a species of partridge) yet the raindeer came in flocks on the ice, and the Esquimaux shot many of them. They sold us some of the meat, which proved a very good and plentiful substitute for the want of riepers. We have thereby saved so much beef, that we shall want none by the return of the ship.

Five boats went this year to the South from the country about Hopedale, Nain, and Okkak; but four of them returned, an epidemic disorder having swept off many in the South, and the Esquimaux being extremely afraid of death. Two boats arrived from the South, one going towards Nain and the other to the North.

Our daily fervent wish and prayer to God our Savior is, that he would continue to be with us, and bless the words we speak to the poor heathen, that many of them may incline their ear, hearken to the Gospel, and be translated from darkness unto light, and from the power of Satan to God. It grieves us to see how few of them have the least concern about their souls' salvation. May the Lord grant us power to proclaim the word of his bitter sufferings, bloodshedding and death with a warm heart, that it may enter into the hearts of the Esquimaux. All things are possible with him, though their hearts be as hard as the rocks and as cold as the ice of their country.

To conclude, we commend ourselves anew, dear Brethren, to your future loving remembrance in your prayers, for we know and experience that you most carefully consult both the internal and external welfare of the Mission in Labrador. We cannot help returning you particular acknowledgements for your having so kindly considered our necessities, as to give the captain a special charge to bring some live pigs from the Orkneys to each of the settlements. He has brought us this year three geese, for which we return you our sincerest thanks. We

We pray that our Savior may support you in these times of scarcity, and grant you to be able to bear the burthen and expences attending the charge committed unto you, by the continued kind exertions of all well wishers to his cause and kingdom, to whom we likewise return our cordial thanks.

We salute you all in the fellowship of our Lord and Savior Jesus Christ, and remain,

Dear Brethern,

Your affectionate and faithful Brethren employed
in the Mission at Hopedale.

(Signed)

JOHN LEWIS BECK,
SUEEN ANDERSEN.

From NAIN, dated September 7th, 1795.

DEAR BRETHREN,

THE arrival of the Harmony at Hopedale was announced to us on the 17th of August, to our inexpressible satisfaction. She came to an anchor in our harbor on the 28th, and we welcomed the captain with heartfelt joy. Your kind letter of May 30th, was sent to us by the first opportunity; and we found abundant cause for praise and thanksgiving, in considering how marvelously our Lord conducted the ship and company through so many dangers, both in returning to you last year, and now in her voyage to our coast. We have been greatly strengthened and encouraged by your letter, which proves to us how kindly and earnestly you partake in our welfare, both in internals and externals. We return you also our cordial thanks for your having again abundantly provided us with every requisite for our outward support.

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May the Lord reward you and all our friends; yea, may he himself be their reward and eternal portion. For your kind reception of Brother Rose and his family, we feel ourselves much obliged to you, and are glad that the verbal account he gave you of every particular relating to this Mission, tended to give you a still clearer idea of every thing belonging to the course of the Mission in Labrador.

Having most earnestly looked out for some assistants in the work, we were, at first, not a little disappointed, that not one came to us this year, but we soon discovered, that circumstances rendered it impracticable, and we will therefore patiently wait another year.

We will now, dear Brethren, proceed to give you a short summary of what you will find related more at large in our Diary. Thanks be to our Savior, we can truly say, that love and peace has reigned amongst us during the year past. The Lord has done great things for us, and his presence attended us, both in our meetings, and in all our ways, and we may add, that we have all found more and more both of the necessity and happiness, of living daily by faith in the Son of God, who loved us and gave himself for us. As to our health, most of us have indeed had short attacks of illness, especially Sister Burkardt, but in general we were well and are at present all recovered.

We never remember a winter, during which our labor among the Esquimaux has been attended with less trouble and perplexity. We discovered with heartfelt thanks to our Savior, how by his Spirit he drew the hearts of our baptized people and of the other Esquimaux under our care, to himself, convincing them that there is no rest nor happiness, but in him, and that in themselves they are wretchedly depraved and corrupt creatures. We could plainly perceive, that their declarations concerning their spiritual state, were not mere words of form, but the language

guage of their hearts. There are indeed a few, who do not as yet appear to have much life from God in their souls; but we bear them with patience and have well founded hopes, that by the conversation of their countrymen they will also be gained as the property of our Savior. There was a peculiar emotion amongst our people in the last Christmas holidays, the occasion of which was a baptismal transaction on Christmas day. Several who had hitherto kept at a distance, came of their own accord and begged to be admitted into the class of the candidates for baptism. The school has been held with as little interruption as possible. Some of the children can read pretty well, but we wish we had more books printed in the Esquimaux language.

William Tuglawina, who is well known, (See p. 254) and his wife Judith, have both remained faithful, and grow in the grace and knowledge of the Lord Jesus Christ. Last spring he was admitted to the Lord's Supper, and it is his most ardent desire to render joy and honor to the Lord.—From the free impulse of his heart, he has begun occasionally to testify to his countrymen, what the Lord has done for his soul, in a manner, in which no Esquimaux ever spoke before him: his address is commonly to this effect. "I have given my sinful heart to Jesus, and he has delivered me from it. Now I hate sin. He has made my heart light and peaceful, and given me new inclinations. Now I will live unto him alone, &c." May the Lord preserve him in this mind.

Three adults and one child were baptized last year, and five were added to the candidates for baptism. None have been excluded this year. Our small congregation consists at present of nine communicants; three candidates for the Communion; six adults and seven children baptized, and three candidates for baptism. In all of twenty-eight, besides forty persons who had leave to live on our land

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In externals the Esquimaux had a hard time and suffered much hunger towards spring. We were very sorry not to have it in our power to relieve them. Nathanael, who parted with his second wife Sybilla, seems to be more than ever in earnest about his conversion, and has very pressinglly begged for readmission. We have therefore recommended to him to live at Hopedale next winter:

Dear Brethren, assist us to pray that the Kingdom of Christ may come and flourish even here in Labrador; and that he would lay his blessing upon our weak testimony of his great love to sinners; manifested by his bitter sufferings and death, that it may be accompanied with power and the demonstration of the Spirit. We commend ourselves to your love and prayers; and salute you and every well-wisher to the cause of God our Savior on earth, as your faithful and affectionate Brethren employed in the Mission at Nain.

(Signed)

CHRISTIAN FRED. BURGHARDT,
ANDREW LEWIS MORHARDT,
CHRISTIAN GOTTLIEB PARCHWIZ.

From OKKAK, dated September 29th, 1795.

DEAR BRETHREN,

AUGUST 29th, we received the agreeable news of the Arrival of the Harmony at Hopedale on the 11th, and at the same time your kind Letter of the 30th of May last. We return you many thanks for the kind encouragement you give us, and the manner in which you express your love towards us. This strengthens us anew; to unite

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with you in one covenant to serve the cause of God in this rough country, notwithstanding all difficulties and trials which we may meet, with that firm and confident hope, that he will be with us and bless our labors.

We render thanks to our Lord and Savior, that he has again granted us to spend a year in true-brotherly love and peace. Though we have all had some slight attacks of illness, yet we are at present well in health. The preaching of the Cross of Christ, was attended this year with blessing and power, amidst all our weakness; some strayed sheep have found again their way to the good Shepherd and Bishop of our souls, and in some heathen hearts a desire has been created, to be converted and added to the Church of Christ. In all our consultations for the welfare of our Esquimaux, the Lord himself was our Counsellor, for we are not sufficient for these things, and when we met together in his name, he was in our midst, and approved himself to us, as the faithful Shepherd of his sheep, so that our hearts overflow with thanks and praise. He also granted us health and strength to do our daily work.

We had almost fully depended upon receiving assistance from Europe this year, but as this could not be obtained, on account of the late arrival of Brother Rose, we shall continue for another year in our present situation and employments, hoping that next year some help will come. We are thankful that Brother Rose and his family spent their time with you to mutual satisfaction, and that, by conferring with you concerning all circumstances relating to the Mission in Labrador, he could impart to you a more special acquaintance with them; by which indeed you express yourselves anew encouraged to neglect nothing that may tend to promote our Saviors cause in this country, as far as lies in your power, and we will most heartily co-operate with you, dear Brethren, in the name and strength of the Lord,
that

that his Gospel be proclaimed and the reward of his sufferings and death be gathered in, among the Esquimaux nation also.

We read the account of the difficulties and dangers Brother Rose and his family had to encounter, especially on their passage from London to Hamborough with much sympathy, but likewise with gratitude to God for their deliverance and safe arrival at Herrnhuth. We thank you particularly for your exertions in their behalf, when they were so long confined by the ice at Sheerness.

Since our last, the following are the most remarkable occurrences at Okkak. September 6th, 1794, Charles Benjamin Kohlmeister was born and baptized, and is a healthy and lively child. On the 16th Brother Halting came from Nain to assist in the labor here, and we received him with great joy. Oct. 6th, we began to cut fire-wood beyond the bay, and were obliged on account of the distance, to live in the wood in a tent till the 1st of November. Only one Brother could be spared to stay at home to attend to the Esquimaux. Nov. 14th, the Esquimaux began their whale fishery, but though they persisted in it till the 20th, as much as the weather would permit, they could not get one fish. The people of Kivalek pierced two, but both escaped. Very few whales appeared on our coast. In Saeglek one was caught, and Sept. 21st, the people of Uivak found one dead, with the whale-bone remaining. Two were found dead at Kiklinek, but one was carried out to sea again by the waves. Nov. 15th, Joseph's infant daughter was born and called Joanna in baptism. On the 26th an Esquimaux, called Settorina, overset in his kajak in the bay of Kivalek and was drowned. On the 28th Ogikfuk was readmitted to the class of candidates for baptism. The celebration of the Christmas season was attended with blessing, and a heathen family came hither from Kivalek

to be present at the meetings. Dec. 26th, the infant Christian Frederic Schmidtman was born and baptized, and is at present well in health. At the close of the year 1794, forty-three Esquimaux lived at Okkak in three winter houses. Of these twelve adults and twelve children were baptized and two were candidates for baptism; but three of the baptized were at that time excluded. Joseph's family joined us again, and three children were baptized last year. We cried fervently to the Lord to grant to our Esquimaux new life and grace, when we met together to close the year with prayer and thanksgiving. Our family consisted of two married couple, one widow, two single Brethren and two children.

January 10th, the widow Tabea was readmitted to the Lord's Supper, and her subsequent walk and conversation has been an honor to the Gospel. On the 5th, Boas and his family were again admitted to the meetings of the candidates for the Lord's Supper. He was truly penitent, when he spoke of his past deviations, and with earnestness cried to Jesus for mercy and pardon. Feb. 11th, we received the first Letters this year from our Brethren and Sisters at Nain. March 12th, Brother Burghardt arrived here from Nain on a visit, and took a cordial share in all our circumstances. He conversed with each of us, and likewise with every individual Esquimaux belonging to every class of our congregation; and in several public and private meetings encouraged them to listen attentively to the word of God, that they may receive the promises given therein unto all believers, for the sanctification of soul and body. On the 24th, he returned to Nain. March 22d, the infant son of Boas and Martha was baptized and called Jacob, the mother was on the same day readmitted to the fellowship of the believers. The Passion week and Easter were days of grace and blessing to us and our people. The
Esquimaux

Esquimaux were uncommonly attentive, and a particular emotion of heart was perceived amongst them. During the month of April we had many visitors from all parts of the country, the sledge-track being remarkably good. May 1st, Ulapke, once a candidate for baptism but excluded a long time ago, departed this life by occasion of an inflammatory disorder. He cried to the Lord for mercy and the forgiveness of his sins, and we have ground to hope that our admonitions and encouragement were not in vain, and that our Savior for his merits sake received the soul of this poor Esquimaux in mercy. On the 6th, Samuel, formerly a communicant, but long ago excluded, died of the same disorder under the hands of the Sorcerers; for he relied upon witchcraft for his recovery. His second wife followed him in a few days. This epidemic disorder raged for some time and many Esquimaux died in consequence of it. It may perhaps be ascribed to the mildness of the winter and a wet spring. June 13th, the ice left our bay; which is much earlier than common, and during the summer we had much rain. Towards the end of June, twelve families went from Uivak and Itiblek to Killinek, by which this part of the country loses many inhabitants. They alledge, that there are more seals further north. Isaac's family, who have for this long time past been very indifferent as to their souls' salvation, had intended to go this year to the South, but altered their minds, and put it off till next spring. Thus they separate themselves from the Believers, having no mind to be truly converted. May the Lord have mercy upon them. Solomon, who had sent his second wife away and meant to return to us, seems to have not yet made up his mind, since his return from the raindeer-hunt. However he spoke very honestly with us concerning all his views and practices, which we consider as a good sign, as such unreservedness is not usual with the Esquimaux. In
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the beginning of August, Adam was overtaken in a fault, which brought his former self-righteousness into great discredit, and ultimately proved the means of blessing to him; for he sincerely repented, confessed that nothing but the blood of Jesus could cleanse him from sin, and that he had relied too much upon his own goodness. He now sought and found pardon and peace with God, as an humbled sinner. August 5th, the first small cod were caught, and the Esquimaux were afterwards diligent in laying up store for winter consumption; for last winter they suffered hunger.

The winter was uncommonly mild, with little snow. Very little fresh meat could be procured, for there were hardly any rivers, and though the Esquimaux were, for the first time in these parts, successful in hunting reindeer in-land, we could get very little of the meat for our use, as they had no other stock of provisions. This deficiency in our usual supply of fresh meat was the cause of some ailments in our family, but our Savior granted us all to recover soon. The Sisters Kohlmeister and Schmidman had both some dangerous symptoms during their lying-in, but can now look back with thanks and praise to the Lord, that he helped them graciously and beyond all expectation.

We thank you most cordially for your generous supply of all the necessaries of life, sent us again by the ship, and we pray for a gracious reward unto you, and all those kind friends who assist in supporting the Missions on this coast.

The Harmony arrived here Sept. 27th, after a tedious passage of twelve days from Nain. We joined the captain, in thanking God for the preservation of the ship, and trust to his mercy, that notwithstanding the dangers of the war, he will conduct her safe to you again.

We cannot but thankfully notice the activity of our late respected Brother James Hutton, of whose happy departure into the joy of the Lord your letter informs us. He was

was a true friend to this Mission, and we trust now meets with a reward of grace for his services.

To conclude, dear Brethren, we pray the Lord, that he would grant success to the work in this country; for though it is done in weakness, it is however his work, and he has promised, that the preaching of his Cross shall not be in vain. We will remain, through grace, his faithful servants, and entreat him for wisdom and power, to do what is well pleasing to him, and to maintain our courage and confidence, though we do not at present see a large harvest. In this view we also recommend ourselves to your future love and remembrance, and remain your faithful Brethren employed in the service of the Mission at Okkak.

(Signed)

BENJ. KOHLMEISTER.

JOHN HASTING.

Extract of a Diary of the Missionaries of the Brethren among the Arawack Indians in South America, from February 1793, to February 1794.

Dated Hoop on the River Corentyn.

FEBRUARY 9th, we had a conference relating to the Mission, and found cause to rejoice over most of our people. To-day an Indian Brother, *Christian Stephan* departed this life. He was baptized in the year 1777 by the Missionary *Christian Quandt*, moved hither with the other baptized Indians from the *Mapenna*, was admitted to the Holy Communion in 1792, and remained a constant inhabitant of this place. When he was taken ill, he immediately hinted that he should depart this life, and took an affectionate

tionate leave of his wife and children, especially of his married son, Simon Peter, who had been excluded and sent away from hence on account of deviations: He said, "I rejoice that my wife and children are here at *Hoop*. I shall now leave you; but pray you to remain here; and as for you, my son, return to the believers, take care of your mother and sisters, and as you well know why you were sent away, repent of your sins and advise with your teachers." He once complained, that the communicants did not visit him, but having mentioned it to them, they were afterwards very diligent in their visits, till his departure. We visited him several times every day, and his illness proved the occasion of our translating many hymns and verses, treating of the departure of Believers to the Lord, into the Arawack language, for he delighted to hear them read and sung. Brother Fischer and his wife were present at his departure. He suffered much pain at last, which greatly affected the Indians. Jonas said, "What poor creatures we men are. Has God indeed created us, that we should die in such misery?" Brother Fischer answered "No, he has created us that we should be eternally happy; but we have brought ourselves into misery and death by our sins. Yet our Savior, by suffering death for us, has taken away the sting and power of death, for he has said: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die." After all was over, Jonas said: "I am sure *Christian* is gone to rest with our Savior, his very countenance, as a corpse, is a proof of it." We took this opportunity to represent to our people the great advantage of their living together as a congregation; for not only in days of health, but in sickness, and especially when our dissolution is approaching, the conversation and assistance of our Brethren and Sisters affords the greatest

greatest comfort both in internals and externals. After the funeral, we sent for the widow and her five children, and the brethren Jonas, Herrman and Lazarus and settled with them, that the family should live here and the three smaller children be provided with the necessaries of life. Simon Peter said he would move hither and care for his family, but he has not yet fulfilled his promise. We also resolved, not to suffer the heathenish custom of cutting off a widow's hair. This is done by the Indians to prevent her from marrying soon again; and if she marries while her hair is short, both she and her husband are treated with contempt, till her hair is grown again. On the 12th we conversed largely with *Buddians*, a Warau Indian, concerning his living in our place, and perceived with pleasure, that he begins truly to believe in Jesus. He was but lately a great Sorcerer, and one who did not endeavor to hide his legerdemain tricks, for he seemed to be convinced of their power. But when we told him, that all these things were nothing but lies and the work of Satan, he threw away his Sorcerer's calabash. His whole family appear of an open, unreserved disposition. On the 17th, we had a council with all the grown people on our land, to encourage them to clear a spot of good ground lying eastward of our settlement, to plant Indian corn and bananas, before they begin to work their new cassabi-grounds in the sandy soil. We represented to them, that though some of them had begun to make Cassabi plantations here and there in the wilderness, we wished them to come into a more regular way, and to make their plantations close together, and no more, according to the manner of the wild heathen, scattered up and down an immense forest, the reason of which is a degree of jealousy and suspicion very unbecoming Christian people. This proposal did not meet with the approbation of all present; nor did we expect so sudden a change of opinions in them.

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yet we set about the work immediately, Michael, Leonhard, Herrman and Jonas joining us with cheerfulness. On the 18th, a fire broke out in the Indian Gabriel's house, but was soon extinguished, chiefly by our negroe Gottfried, who immediately ran to the burning house and tore down a partition by which the fire most probably would have been communicated to half the houses in the settlement. The 22d, at midnight Brother Fischer was disagreeably roused out of his sleep by a porcupine entering his room. Its body was a foot and a half long, and the tail as long as the body. Our negroes soon killed it.

In speaking with our people this week we rejoiced to hear their unaffected declarations. Herrman said, "I pray to our Savior to grant me watchfulness to avoid every thing that is displeasing to him; for that is my chief desire." My body is supported by the food I eat, but it cannot feed my soul. Therefore I pray that he may cause me daily more to hunger and thirst after him." Several of the excluded came and shewed repentance on account of their transgressions. Nor were the declarations of the candidates for baptism and new people less pleasing. *Kakkali*, Leonhard's wife, said: "Though my husband has but a poor state of health, I will no more apply to the Sorcerers, but wait to see whether he will die or not; and I know now, that when he dies he will go to Jesus: for he was a Sorcerer himself, but now admonishes us all, never to meddle with incantations, and tells us every day of our Savior Jesus Christ." *Awaikoama* related that Herrman had said to him: "When we shall discover in you a true wish to be converted, then all the baptized will join in prayer to God, that you may also be added to the Church by baptism." On the 9th, the Indian Sister Caritas was admitted to the Holy Communion for the first time.

On the 11th, Brother Fischer went with Leonhard, and some

some of our young Indians to *Aporro* to examine into the quality of the soil thereabouts. He was four days engaged in this work, and found a large tract of the best land, fit for the rearing of all kinds of West Indian plants. Here we now mean to make a plantation for bananas. In case our Indian congregation should increase so much that we must form two settlements, this would be a very proper situation. We are extremely desirous to promote the planting of bananas and Indian corn, and to persuade the Indians to discontinue the use of cassabi as much as possible, partly also because a very intoxicating liquor is made of it, and the wild Indians cultivate it the more on that account.

On the 14th we had a meeting with the communicants, to whom a discourse was delivered from the text of the day: *"Every one that hath forsaken houses, or Brethren, or Sisters, —for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."*

They were told, that we European Brethren who in the name of Jesus had forsaken our friends, &c. to bring the Gospel to them, had experienced the truth of our Savior's saying, and been most abundantly recompensed by his grace. Therefore we could confidently exhort them also, to forsake all, and to remain faithful members of his congregation, that they might reap both a temporal and an eternal reward. They shewed particular attention and a joyful spirit prevailed amongst them on this occasion. In the following days all our people went out to their plantations to finish their work, so as to be able to attend the celebration of the Passion Week and Easter without disturbance. We had many hearers in this week, and had to make two new benches for the use of the chapel. In speaking with our people individually, we were again filled with thanks to God, for his goodness towards them. Peter, Henry, and *Biakullikoama* had been at Berbice, and were very anxious

to return in time. On the road *Biakullikoama* enquired of the two baptized, what he should do to be converted and baptized. They answered: "You must feel that you are miserable while in the service of sin: then hear and believe what our Savior has done to redeem you, and that you have been the cause of his sufferings and death, and pray him to forgive you your sins, deliver you from your evil lusts, and make your heart his dwelling." He had taken his spelling-book with him to learn something on the road, and the Europeans at Berbice were not a little surprised to see a wild Indian able to spell, though he cannot read well as yet. The Indians use many similitudes in their conversation. Thus one of the candidates for baptism said: "I am like a dog fastened to a tree at a great distance from home, howling and striving to get loose. I want to be delivered from sin and added to the church of God." *Ban-nunama*, a heathen man, came on Good Friday in the morning of his own accord, and declared with much concern, that he wished to speak unreservedly with his teachers concerning the state of his soul. He said "I am exceedingly distressed about myself and my sinful heart. I am not a human being, but an evil spirit; for as the devil is continually disposed to evil and opposition to God, so I feel continually the same dispositions in me." "Though I hear good words every day, and especially in this week, and know that they are not the words of men, but of God, yet I have hitherto always opposed our Savior, who spoke these words and suffered so much for me. What shall I do to be saved? I will renounce the devil and all his works for ever. Hitherto I loved them but now I hate them and they are an intolerable burthen to me." Immediately after the service in the afternoon, at which the history of our Lord's crucifixion and death had been read, he came and repeated his declarations with many tears.

The

The Warau Indian, *Buddiana* and his son *Weruma* came also of their own accord to speak with us. Their whole family, consisting of eight persons, give us the best hopes of their real conversion. On Easter Sunday, a youth of eighteen, and his sister were baptized. The mother and four of her children have all been baptized within the last year. On the Sunday after Easter we had, for the first time since the establishment of the Mission, a meeting with twenty-five Indians, who had been added to the Christian Church by baptism in the year past. After Easter our people went out upon business. *Awaikoama* went to Berbice to fetch some of his children, and Leonhard brought a family of six children, related to him, to live here. On the 28th, we received a disagreeable account from the river *Wuinanna*, that Rachel, Titus' wife, who had gone thither to weed their plantation, had been bit by a most venomous spider not larger than a pea, called here *Barrakarren*. Four men set out immediately and brought her home, though her plantation is a full day's voyage from hence. It was some months before she was completely restored. In the beginning she was quite raving, and for five days could neither take rest nor food. A few years ago an Indian woman in that neighbourhood was bit by one of these spiders and died soon for want of assistance. We have never seen it, and it is said to inhabit only the thickest parts of the forest, which have never been cleared. Titus represented to his wife that this misfortune was sent by the Lord as a chastisement for her sins; that therefore she should turn unto him to be forgiven. She herself said, that she could not but consider it as a chastisement meant for her good, for she had been excluded from the class of communicants some time ago.

May 5th, *Kakkalli*, Leonhard's wife was baptized and called Rebecca. In the evening Augustus was received into the congregation, having been baptized as a child.

His

His mother continually directs her children to the Lord; and when she afterwards addressed Augustus particularly, who had formerly been very indifferent about his spiritual concerns, he replied: "Mother, my heart is now softened, nor am I at liberty any more to be so indifferent, for I belong to God's people." On the 14th *Biakullikoama* said, "When I was at my old dwelling, I was going to pray, but could not; for some people had stolen several things from me, at which I was greatly enraged; from which I perceive, that a man cannot pray to our Savior when he is at enmity with others. I have now sold all the things I meant to carry to the Spanish country to the people of this neighbourhood, lest I should miss being baptized; for I am determined to follow Jesus. I have also began to go to school and must not leave off again."

On the 28th, we began to speak with all our people individually. We have of late felt much grief and perplexity on account of the behavior of some of our young people, and were obliged to exclude several. Others again give us much pleasure. Our negroe Gottfried said, "When I began to know and love our Savior, but was not as yet acquainted with my own weakness, I resolved, that I would never do any thing amiss while I live. Sometime after I felt an inclination to evil, and could not understand how it happened, that all my resolutions seemed to give way. But I have since then learnt, that as long as I am in this body I remain a sinful creature, and all depends upon my cleaving to our Savior that he may preserve me from sin." Titus related, "that during the time of his going astray among the heathen he had been a restless, miserable wretch." This man is a remarkable proof that if the baptized who have left us have had but a small spark of life in their heart, they are never afterwards easy among the heathen, however they may disguise their sentiments.

sentiments. Hedwig, a young woman, has, ever since her baptism, proceeded quietly and cheerfully, and her declarations on this occasion were remarkably edifying. She began, by relating with tears, what our Savior had suffered to save us from sin. Then she told Sister Fischer that she was lately much concerned on account of her great spiritual defects, and could not help weeping as she was at work. Her little daughter between four and five years old, asked her why she wept? whether she was ill? She replied; "No, my dear child, I am not ill, I weep on account of my "sinfulness, which you do not understand as yet." Rosina had just returned from the river *Maradakka* and said: "When I arrived with my heathenish relations, I was afraid "that I should be seduced to follow their extravagant ways, "and I prayed earnestly to our Savior, that he would preserve me from them. The mistress of the family soon "informed us, that she had very little cassabi, expressing "her regret that we could not have a drinking bout. I rejoiced at the news," &c. We heard likewise with pleasure, that two baptized youths, Joseph and Gottlob, had entered into a special covenant to live alone unto the Lord, and that each should remind his brother if he perceived in him a deviation from the way of truth.

June 2d, two grown persons, *Biakullikoama* a young man, and *Kabburahayn*, a widow of fifty, were baptized and called Conrad and Mary. Both moved hither above a year ago, and from being bitter enemies of the Gospel, are become very affectionate people. In the evening a council was held, on account of some irregularities which have lately happened. The eighteen articles forming the statutes of the congregation were read and considered. Several having discovered some degree of displeasure at our constant admonitions to diligence and good order, we called upon all to speak their sentiments freely. The Brethren and Sisters

Sisters said, there were but a few, who objected, the greater part of the congregation being well satisfied with the statutes, and desirous of living more than ever in conformity to them. This gave us new hopes and comfort. On the 3d, several of our people went out on business. Some took their books with them for their edification, and we exhorted them to watch over their connexions and conduct. They promised cheerfully to follow our injunctions.

On the 15th, we heard that some run-away negroes from Berbice had stolen a boat at the post and made off. They were immediately pursued, but in vain, for they got into the woods, and their pursuers soon lost sight of them in a thick wilderness, where no Indian ever follows them. It is said, there are several lurking about that place, and we cannot but wish, that they may be discovered, and sent back to the plantations, that we may not witness a catastrophe similar to that at Sharon and Pilgerhuth.* We are providentially secured from an immediate attack by the river Corentyn, which is here as broad as the Surinam at Paramaribo, and cannot well be crossed by swimming. Our Indians were much engaged during this month in gathering Hora-nuts which they sell. This harvest is also useful for our house-keeping.

On the 30th, Brother Fischer with his wife and child set out for Paramaribo in company of fifteen Indians in two boats. After many days hard labor, being near the mouth of the Surinam, a false alarm, as if the largest boat was sinking, terrified the Indians so exceedingly that they sailed back a great way, and spent the night in a dreadful situation. The wind was very high and the rain heavy, and as the waves every now and then entered the boats, and the

* Two settlements of the Brethren in this country, which were destroyed by run-away negroes in 1761. See the Missionary Dehne's Life, p. 393.

pumps were broke, they were employed all night in baling out the water. The next day the wind was contrary, and the Indians were much cast down; they dragged the boats walking up to the middle in the water. Hardly a word was spoken; and no one lighted his pipe. Added to this, they had not had any warm food for three days, the kitchen having been thrown over-board in the fright. July 16th, after midnight Brother Fischer's family were roused by the loud congratulations of the Indians, who perceived by the depth of the water, that they had got into the Surinam. Their pipes were lighted in an instant and they rowed with such alacrity, that they reached Paramaribo the next day. Nothing particular happened on their return.

August 7th, a council was held, with a view to put some late resolutions into execution: In the morning of the 8th the Brethren Fischer and Loeftche went with all the people into the wood near Hoop, about half a mile east of the dwellings, to make a large opening to procure a free access for the healthy sea breezes to our settlement. We all fell to work, and after clearing away the underwood and thickets, the trees were cut down and the Indians finished their share of work in about a fortnight, in parties headed by Michael, Leonhard, Jonas and Herrman. Now we shall set the whole tract of land on fire, and after it has burnt about six weeks, it will be portioned out to the workmen for plantations. We were very glad to have finished this business, and confidently hope, that the cultivation of the clay ground here will answer in time; nor will we be weary of speaking, exhorting, and exercising all possible patience. For though the Indians are very slow in making experiments of new things, yet we now see some progress, and have great cause to thank our Savior, that he has laid his blessing upon an undertaking begun in reliance upon his help, and not upon our own strength and powers of persuasion. Four or five
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years ago none of us could have hoped to see so much affected.

August 13th, twenty-two Indian Brethren and Sisters partook with us of the Holy Communion. Sister Fischer could not be present, being seized with an inflammatory bilious complaint in so violent a degree, that she was quite delirious. In the night between the 17th and 18th all hopes of her recovery vanished. We assembled around her bed with many of our Indians, and after singing some verses treating of the happy departure of believers into eternal joy, waited to see the event. At midnight, when every symptom seemed to announce immediate dissolution, her eyes being fixed, and her whole body cold and motionless, to our great astonishment a sudden change took place. Her pulse returned, her lips and eyes began to move, and she began first to swallow a little liquid honey, by degrees to utter a sound, and in a few hours became quite sensible. The joy we and our Indians felt was past description, and we joined in loud thanks and praises to the Lord for his mercy in restoring her. However till the middle of September doubtful symptoms continued to appear, and no physician being at hand, her husband proceeded upon Tissot's plan, attending her night and day, and trusting to our Savior, the true physician of soul and body. On the 24th she was safely delivered of a daughter, which was called Louisa Frederica in baptism. According to notice posted up at our chapel door, our people began a collection of crab-oil for the use of the chapel lamps. Each family contributed about a quart.

September 3d, a herd of wild boars passed by our settlement and the Indians got above twenty of them. More such herds passed during the dry season. The 9th, a large boat arrived with a numerous party of Caribbs, returning from the Sarameca river. When the Missionaries preached to them, their captain stepped forward and said, "All you
" have

“ have now said is untrue, for when I am once dead, I
 “ shall never rise again. This we may know by the beasts
 “ and fishes, when we have once eaten them, they never
 “ more can become what they were once in the world.”
 Thus they shut their hearts and ears against the Gospel. On
 the 10th we spoke with all our communicants to our satisfac-
 tion. Some baptized came likewise to see us. Con-
 rad (*Biakullikoama*) said: “ When I was informed in
 “ my last illness that christians fly for help to God
 “ and not to Sorcerers, I thought; I am a poor no-
 “ vice, and now I will try for the first time in my life, to
 “ get well, not by the help of a Sorcerer, but by prayer to
 “ God, and he heard and helped me.” To the Holy Com-
 munion we had the pleasure to re-admit Rachel, of whom
 mention is made above (p. 367) Sister Fischer was present
 for the first time after her illness. On the 14th Brother
 Loesche set out for Paramaribo with twenty of our Indians
 in three boats, one of which was built here for the Mission
 at Sommelsdyk, and carried rafters and shingles for the use
 of our Brethren there. On the 20th a captain of the
 Caribbs passed by our town, coming from Essequebo. He
 wore a silver breast-plate with a medal suspended from it,
 and had likewise a passport from Government showing his
 rank. On hearing the Gospel and the account of our
 Lord's incarnation, sufferings, and death for our redemption,
 he looked very serious, and asked many questions, but ex-
 cused himself, that on account of the great distance of his
 dwelling place, he could make no use of the means of salva-
 tion now offered unto him, which however he considered
 as important.

On the 23d, Brother Fischer went with many of our In-
 dians to the other side of the river to prepare a plantation
 for the father of one of our new people called *Aruwa*, who
 purposes to move thither from the Mepenna to be nearer
 his son. He cannot resolve to live at Hoop, loving still

the ways of the heathen. It is worthy of remark, that since our baptized Indians have moved hither from the Mepenna almost all the heathen Indians have quitted that part of the country, which was formerly the most populous. Some live only four or five English miles from Hoop, but yet will not take advantage of their situation to come and hear the Gospel,

On the 26th we received letters and accounts from Paramaribo, and with them a deed signed by the Governor, allowing our Indians to prepare all kind of timber for building, and to convey it for sale to the colony at Berbice. Our people have some time ago begun to make a kind of hats of the leaves of the *Coroa*, a species of palm, much resembling the straw hats in Europe. The men and boys wear them here, and some are made with great neatness and ingenuity. They sell them to the heathen Indians and negroes as fast as they can finish them: the white people also find them very useful and pay from twenty to thirty pence for them. We European Brethren have likewise found them much lighter, cooler, and stronger in wear than the common hats, which, bad as they are, cost us seven florins a-piece. October 1st, we had a pleasing letter from the mate of a Dutch ship, who is awakened and attends the preaching of the Brethren at Amsterdam. On the 13th the small boat which had accompanied Brother Loefche returned, and reported that their passage to Paramaribo had been attended with the greatest difficulty and danger. On the 15th we began again to speak with each of our people. Michael said, that he had entertained some idea of leaving this place, on account of the continual ill health of his children, but that he had lately resolved that he would remain with the people of God in life and death, to whom he committed himself and his family in all circumstances. Brother Fischer having himself a child dangerously ill, could speak with him from experience,

experience, and both wept together. All our Indians who were at Paramaribo, were filled with gratitude for the kindness shewn them by our Brethren there. We partook of the Sacrament on the 19th in a very blessed manner. On the 27th Brother Fischer went on business to the post, where some of the white people entered into a useful conversation with him concerning the labors of the Brethren among the heathen. The occasion of it was their having read the history of the Mission among the North American Indians. One of them, who had been a bitter enemy, and had the book lying before him, declared himself astonished at the patience of the Missionaries, and said; how ought we to be ashamed of ourselves, and how great will our condemnation be, who have heard, but refused the Gospel, and now when we tell the heathen to forsake all their wicked deeds, they justly answer, "First forsake yours, and then we will try to reform ourselves." These people also inquired, whether we would not accept the invitation often given, to renew the Mission at Berbice, as there are a great number of *Arawaks*, *Wakkaways* and *Caribbs* living at a place not far from our late settlement at Pilgerhuth. On the 29th we had the pleasure to see Brother Loefche return from Paramaribo. He brought letters, accounts, and provisions with him, also some books lately printed by our Brethren and the Text book for 1794.

November 3d, we made a new regulation respecting the meetings of the congregation. The communicants, baptized but not yet communicants, and the candidates for baptism, will now have their particular meetings as in other Missions.

Our Indians having now finished a large quantity of shingles and other building materials, Brother Fischer went with a party of them to Berbice to endeavour to sell them. The aim of the journey was fully obtained and the Indians
got

got orders for more. During their stay at Berbice, Brother Fischer paid short visits to all the plantations as far as Fort Nassau. Both the Governor and other gentlemen in power received him kindly, and he had much useful conversation with them concerning the Mission. The Indian Gottlob who accompanied him was desired by a gentleman to write something, upon which he wrote a whole folio page of verses in the Arawack language without copy. He then, at the request of the company, sang the verses he had written, and the gentleman insisted on sending the writing to Holland as a curiosity.

On the 23d we had the grief to be obliged to exclude some of our people from the Sacrament, because they had been present at a heathen dance, and though they did not join, yet they shewed their satisfaction as spectators. On the 25th our Indians conveyed a quantity of boards to Berbice for sale under the inspection of Brother Loesche.

December 1st, being Advent Sunday, our children sang the anthem, *Hofanna, blessed is he that comes in the name of the Lord*, very cheerfully and melodiously. They had learnt it in the foregoing days, and the whole congregation was delighted and edified by it.

About this time some of our Indians came to us to borrow sails. We told them that lending was profitable neither for us nor them, and that we had therefore resolved to do it no more; for as they had now so good an opportunity of earning something to procure such articles, it would be much better they worked diligently and spent their earnings for useful things. They took this exhortation very kindly, and, for Indians, worked with remarkable perseverance. We are delighted when we see all our people usefully employed. Thus one day fifteen brethren were preparing materials for building: almost all the Sisters were planting: five were repairing the roofs, four were planting Indian corn

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In our garden, three girls were making hammocks of bafs, and Bernhard and Gottlob were copying some translated texts and hymns. In vifiting the carpenters, we found them difcourfing upon our Savior's having, when on earth, worked at that trade, which gave us great pleasure.

About this time we had much trouble to diffuade a family refiding here from taking a long and unnecessary journey; for we know what detriment has acerued to the Miffion from this roving fpirit. At length they fubmitted to ftay, and we gave the man enough to do in cutting wood. He came afterwards to thank us, for his earnings had purchafed him a good fowling-piece. On the 22d Renata was baptized, and Tobit a boy, received into the congregation. On Christmas Eve, and in general during the holidays, our chapel was well filled. Some *Warau* Indians, whom Leonhard had hired to work at his houfe, were constant hearers.

In thefe days our negroe Gottfried brought home the head of a monftrous fnake, which he had killed in the river. Thefe fnakes have fometimes attacked and devoured grown perfons. Some years ago Leonhard was attacked by one of them, who fuddenly twifted herfelf round his body, and bit him in the knee in a manner that has left a great fcar to this day. He would inevitably have been crufted to death, had the fnake not entangled herfelf fo long in the branches of a tree which fhe happened to grarf together with the Indian, that his companion could arrive in time to fave him by cutting off the monfter's head.* On the 31ft a heathen, who is an enemy to the Gofpel and our people, came to fetch his wife away. She had been here a confider-

* The fnake the Miffionary Dehne mentions as having attacked him in his hut on the Corentyn, was probably one of the fame kind, not venomous in her bite, but deftroying her prey by twifting round its body, &c. p. 327.

able time, attending the meetings, and would willingly have lived here, if her husband had permitted her. When Leonhard inquired the reason of his opposing it, he answered: "I am a wicked man and do not suit the inhabitants of Hoop. That," replied Leonhard, "is a vague excuse indeed, for if you confessed yourself to be a wicked man, from a real sense of it, and wished to be delivered from your wickedness, you would gladly come and live here. For to save such wicked and undone sinners, that Savior who is here preached, came into the world. I am a wicked man by nature, but my most fervent wish is, to be made good by our Savior." In the evening we made a solemn conclusion of the year, with prayer, praise, and thanksgiving, and our Lord's presence comforted us and filled us with hope and joy. In this year eight adults and two children were baptized here, and seven received into the congregation. We have now twenty-four houses in our settlement which are inhabited by one hundred and fifty-one persons. One hundred baptized live yet in the woods, and we hardly expect above a third part of them to come to live here.

After the evening meeting on the 1st of January, 1794, our people entered into a pleasing conversation with us concerning our Savior's having lain in a manger. Lazarus said: "My Creator humbled himself to lie upon the hard wood, and I poor creature lie comfortably in my bass hammock: how great must be his love to me!" After all were gone home, we heard the sound of singing in Bernhard's house, and on going to listen, heard a company of boys and children singing Christmas hymns with great devotion, Bernhard teaching them the tune. On the 5th a man and his wife from Berbice came hither. He staid with our negroe Gottfried till past midnight, and Gottfried preached the Gospel to him with great earnestness.

Brother

Brother Fischer over-heard him with pleasure, but as the man told Gottfried, that the principal reason of his quitting Berbice, was that he had heard of a deep-laid plot of the negroes there, and was afraid of his life, we thought proper to inform the Governor of it. On the 6th, being Epiphany, an Indian was baptized and called Melchior. Our Savior's presence was felt by us all, during the celebration of this festival. In the following days our Indians went into their plantations, chiefly to endeavor to destroy a species of very large ants, which do immense damage to the fruit. We sent our Gottfried with four young Indians to examine the banks of the *Kaballebu* river, four days' journey from hence, to find good timber. They returned in thirteen days, and reported that there was a great quantity of it. Our people have received considerable orders for wood of all kinds, and God blesses the work of their hands. On the 23d, many Arawacks arrived here, among whom was a Spanish Arawack, baptised by the Roman Catholics, and called Martin. He was a native of the island Trinidad, and had been an overseer of the Christian Arawacks at St. Michael on the river Oronoko. But though he lived there in plenty, he preferred running wild and naked in the woods, and quitted his post, leaving his wife and children behind him. By his language we could not find that there is the least difference in the dialect of the Spanish and Dutch Arawacks, but the former speak Spanish fluently. He would not visit us, but Brother Fischer went to him and conversed much with him. He was indeed baptized, but not converted, and shewed even enmity to the word of God. On the 29th, an heathen, called *Uffaliku*, arrived here to visit his daughter *Rénata*. Leonhard spoke much with him, and he seemed inclined to hear and believe the Gospel.

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We commend ourselves, Dear Brethren, to your faithful remembrance and prayers, and remain in the bonds of true brotherly love, your affectionate Brethren, serving the Mission at Hoop on the Corentyn,

J. J. FISCHER,

M. LOESCHE.

FREDERIC VOEGTLE.

N. B. Enquiry having been made of late by several friends to the Missions concerning the various attempts made in former years by the Brethren to bring the Gospel to different nations, and the insertion of an account of such attempts in this work being recommended, the following narrative, chiefly extracted from the Diaries and Letters of Brother C. F. W. Hokker, is here communicated, containing,

AN ACCOUNT of the ATTEMPT

MADE BY THE

Brethren HOCKER and RUEFFER, in the Years
1747 and 1748,

By Commission of the Synod of the Brethren's Church met at Zeyst in Holland, to visit the Gebri, or Gaures, in Persia.

AS early as the year 1739, the Brethren were led to consider the practicability of sending Missionaries to the Gebri, or Gaures, in Persia, on the borders of Hindostan, generally

generally reputed to be the posterity of the Magi, or Wise Men from the East, who were the first heathen to whom the good news of the birth of our Savior was miraculously made known. Matthew c. ii. However, from various causes, nothing was effectually done till in the year 1746, when two Brethren, Christian Frederic William Hokker, a Physician, and J. Rueffer, a Surgeon, were appointed to go to Persia, and endeavor to gain such intelligence, as might enable them to find entrance among the Gaures, and serve them with the Gospel: for in those countries, no foreigners find their maintenance better than those who make profession of physic. They travelled in the spring of the year 1747, through Switzerland and Italy to Leghorn, and from thence to Alexandretta in Syria. The Diary of their travels to this place, though interesting in itself, and containing admirable proofs of their devotedness of heart to our Savior and humble reliance upon him, to which the following Extract bears so edifying a testimony, would have swelled this account to too great a size, and has therefore with some interesting accounts of towns and persons, and the Diary of their return to Europe, been omitted. Of the Gaures an extensive Account may be found in various historical publications.

Aleppo, August 23, 1747.

BY my letter of July 1st, you have already been informed of our safe arrival at Alexandretta, after a very pleasant voyage from Leghorn. By the gracious providence of our heavenly Father, we immediately found an opportunity of proceeding on our journey hither. We consider it as a peculiar mercy, that we were able to leave Alexandretta so soon, the place being extremely unhealthy from May to

D d d 2

September.

September, both for natives and foreigners, but especially for new-comers. The heat of the sun in the day time is so excessive, that unless the head is well secured, by a four-fold paper under the hat, a burning fever is unavoidable, and in the night, the vapours arising from the many ditches and marshes surrounding the town, are so thick and offensive, as nearly to stop one's breath. A new-comer, who sleeps but one night on shore, is almost sure to get a very bad ague, which one of our fellow travellers, who staid there a week after us, experienced to such a degree, that he was very near death. We were therefore extremely thankful, unexpectedly to find horses ready to convey us to Aleppo.

As soon as I set my foot on shore in Asia, my mind was filled with the reflection, that it was in this Country where my Savior appeared in the world as a man, and after a suffering life, became obedient unto death, even the death of the Cross, to deliver the whole world, and me also, a sinful creature, from sin and damnation. I felt disposed to fall down and worship my crucified Lord, for such proofs of his divine love towards rebellious sinners, and to devote my all unto his service. The only person we visited in Alexandretta, was Mr. Trummer, the English Vice Consul, to whom we were recommended by Mr. Wackman, in Cyprus. He is a very civil and sensible man, and expressed his sorrow that the shortness of our stay prevented him from rendering us more services. July 1st, soon after sun set we left Alexandretta, attended by two Turks, in company with Mr. Coen, a Jew merchant, who came with us from Leghorn. Having crossed the hills, we came into a fine clear air, and about one in the morning of the 2d, arrived at Baylam, a charming spot, where the English and French Consuls reside during summer. We staid to-day at Cane-malcuh, on account of the excessive heat. This place reminded me of some of our settlements. It is a square of small
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and neat houses, and in the middle is a Mosque. The Turks behaved very well to us; only they are sometimes too familiar and expect you to treat them at every meal. We left Canemalçuh at five in the afternoon, and having got up the hill, rode through a very fruitful, but uncultivated plain, and arrived about one in the morning of the 3d, at Antioch, on the river Orontes. Of its former splendor little or nothing is seen, except some old walls. We slept here in the Kane, or Inn, and spent the whole day till five in the afternoon in this place. Having travelled for some hours, we rested a few hours in the open air, and July 4th, early, arrived at Maleren, or Heren, where there are very considerable ruins. There is a fine running stream in this place, and also a great number of gardens, as at Antioch. We did not stay in the town, but sat down under a large nut tree, where we were joined by two Turkish merchants who went with us to Aleppo. Early in the evening we crossed a desert, reputed to be very unsafe, and lay again in the open air. The 5th, early, we came as far as the beginning of that desert which reaches quite to Aleppo, where neither water nor any thing else is to be met with, and about three in the afternoon, after a journey of seven hours, arrived safe at Aleppo. Mr. Luring, a Hamburgh merchant, showed us here great civilities, and provided us with money and lodgings. As soon as we were alone, we kneeled down and thanked our Savior for having conducted us safe thus far, and commended ourselves to his grace and future leading. On the 6th, we paid visits to Mr. Dauphine, the French Vice Consul, and Mr. Arthur Pollard the English Consul; for it is the custom for every freeman, who comes to the town, to visit both, and then to put himself under the protection of one of them. We put ourselves under the English Consul, who treated us with great kindness during the whole of our stay at Aleppo. Every Sunday

day he invited us to the English Chapel, and to dinner, and promised to give us recommendatory letters to Ispahan, but afterwards waved it, as he supposed there was no Englishman residing any more in that distracted country. We shall therefore go thither without recommendation, trusting that the Lord himself will go before us. We received in the following days many visits from various persons, who all kindly dissuaded us from venturing to go to Ispahan, representing into what a state of misery and want the cruelties of Kouli Khan had plunged that country, and how he had caused Jews and Armenians to be burnt alive, because they would not give him money enough. But though this should be true, as it certainly was well authenticated, yet I do not think it will be of any detriment to our plan, which indeed is unknown to our friends. As we understood that we must wait two or three months for the Caravan, we should have been very glad to employ our time in learning the Persian language, but we could not meet with one person, during our seven weeks abode here, who spoke Persian, and therefore, that we might not be idle, we began July 8th, to learn Arabic, and in six weeks have made so much progress that I can understand and speak any thing required for common life. My master is a Melchite; his name is Peter Simonetti, a man exceedingly stupid in religious matters, and so are almost all the Christians here. There are four denominations at Aleppo. The Melchites, or Sorians, and the Maronites both acknowledging the Pope to be the Head of the Church; the Greeks and Armenians. The Christians are the smallest portion of the inhabitants, have their churches in the suburbs, and are all as dead as stones, like the Jews, of whom there are a great many. They seem to know of none but temporal wants. I have sometimes spoken with our preceptor about spiritual matters, but was astonished to see how ignorant and blind
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he was. The language spoken here, and in all the country as far as Bagdad and Bassora, is the Arabic; and the Maronites, who are in the closest connexion with the Roman Catholic Church, preach in Arabic. I once attended their place of worship and could take in the meaning of the sermon pretty well. It was quite in the style of the Monks. They are diligently attended by the Roman Catholic Missionaries, the Carmelites, Capuchins and Jesuits. The other sects only read Mass, but in a language not understood by the hearers. The Missionaries were accused by the English Consul of being the cause of much discord among the Christians,

We received many favors from the English Physician and Chaplain. Both they and the Consul did all in their power to prevail upon us to set aside all thoughts of going to Persia, and encouraged us to practice at Aleppo, where we could immediately have full employ. But the question with us is not whether we might gain a comfortable living here, but whether we can do any thing for our Savior and his cause, and for that indeed there is at present no prospect.

We both had an attack of the usual seasoning disorders, Brother Rueffer got a fever on the 12th and 13th, and I, a troublesome breaking-out over my whole body. We used little physic, and it pleased the Lord soon to restore us. The superior of the Capuchins, a venerable looking grey-headed man, came once to consult me about his health, and made me a present of a Turkish Dictionary. On the 18th, a caravan of a few hundred camels arrived from Bassora. Sometimes there are some thousands in one caravan. On the 27th of July, being my birth day, we partook of the Holy Sacrament, and were truly refreshed and comforted by the sweet presence of our Lord and Savior. We spent
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some time every evening upon the terrace, or flat roof of our house, in singing and praying, and the Lord was with us.

On the 31st, I became acquainted with an Armenian merchant, lately arrived from Venice, who can speak a little Dutch. He likewise used his utmost endeavors to prevail upon us not to go to Persia; and indeed, to hear so much against the country we are going to, is disagreeable enough, and might fill our minds with anxious thoughts, but whenever we lay the matter before the Lord in prayer, we feel our fears vanish, and our confidence in Him makes us poor weak sheep, as bold as lions. We therefore keep our Commission in view, and if ten Kouli Khans were to rise up, they could not hinder that work, small or great, which our Lord may mean to do by us. On this very day we felt such an assurance, that He would go with us, that in my life I never remember to have been filled with such joy and comfort in believing. We dined once with a Mr. Shaw, an English merchant, sixteen Englishmen being in company. They are a sociable, friendly and upright set of people, ready to shew us all kindness. I was asked by some of them, whether I had any desire to see Jerusalem. I answered, that if I had leisure and could afford it, I should feel the greatest satisfaction in seeing that place, where the Creator of all things, in comparison of whom the most mighty among men are miserable worms, submitted to be tormented and crucified. I took this opportunity of speaking a few words upon the subject, and was listened to with deep silence.

August the 10th, the captain of the caravan came to inform us, that he should set off in ten days. We heard again much of the inhuman cruelties committed by Thomas Kouli Khan, at Ispahan, and in the Province of Kerman, the land of the Gaures, which indeed shock human nature. But the

text of the day was a sweet cordial: *Thou shalt bestir thyself, for then shall the Lord go out before thee.* 2 Sam. v. 24.

August 21st, Bililius, a Jew merchant, agreed for us with the captain of the caravan for two camels; but we were obliged to provide ourselves with a great deal of furniture, such as pots, dishes, &c. cloaths and bear skins: besides victuals, which consist chiefly of rice, coffee, biscuits and butter. August 23d, we were informed, that next Monday morning early the caravan would set out, and I am now sitting up, being two o'clock in the morning, to finish this Letter. You will therefore excuse my adding much more. The English Consul behaved in the most cordial manner at parting, hoped we should soon return and promised us his best services.

I can say, that I have had a happy time at Aleppo. I am a poor, unworthy creature, but my Savior is my joy and treasure. In him I live and have all I want. And I thank him for having numbered me with his people, whom I can love as brethren. They are my dearest and nearest relations. Oh when shall we hear something from our congregations! Salute all our Brethren and Sisters and entreat them to think often on us, and pray for us. We remain, &c. Your faithful Brethren,

C. FRED. WM. HOKKER.

J. RUEFFER.

Isfahan, March 30, 1748.

AUGUST 24th, 1747, our caravan, which consisted of about 1500 camels, having already proceeded a day's journey from Aleppo into the desert, and there encamped by a well, no one being left behind but our Sheik, or camel driver, we this morning mounted our camels.

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having commended ourselves in prayer unto God our Savior, and came up with the caravan about sun-set. I had recommendations from some English Gentlemen to the English Consul, Mr. Grindon, at Bassora, for since we heard so many frightful accounts from Persia, how Shach Nadir had plundered Isfahan and Kerman, and behaved so inhumanly in the latter place, that he erected three pyramids of men's heads, and that all the country was in a state of rebellion, I for my part was rather inclined to go to Bassora, and there to wait and see what turn affairs would take in Persia. But Brother Rueffer was more courageous, and proposed to go to Bagdad, to which I consented, yet with that proviso, that if we found no safe opportunity to go from Bagdad to Persia, we should go along the Tigris to Bassora, and stay there for some time. August 25th, all the chief people in the caravan were assembled by the Mirza, to consult about our future journey, and our Jew, who had made the bargain for us, as related in my former letter, returned to Aleppo, having recommended us to his servant, Abraham Conu, an Asiatic Jew, who went to Bagdad. August 26th, very early, we proceeded. We found travelling on camels very commodious, and journeyed till noon, over a country full of salt springs, when we baited for one hour and made some coffee, which was our common dinner all through the desert. We then pursued our journey till sun-set, and rested till a little after midnight, or before sun-rise, when we were called up to proceed. Thus we travelled from day to day. Our supper was hard-boiled rice with melted butter, an unsavory dish, but hunger being the best cook, we thought it delicious. It is the common food of the gentlefolks in Persia. Our drink was muddy and stinking water, which we were obliged to strain through a cloth, before we could use it. (Brother Hokker then proceeds to give a special account of the mode of travelling with caravans through the Eastern countries.)

September 6th, we reached Cowis, a place inhabited by Arabs, and the residence of a Turkish Officer. Palm-trees grow here in abundance. Here the caravans going to Bassora and Bagdad generally separate, but we were disappointed in our scheme, for the whole caravan proceeded from hence to Bassora, and we had no other means left of getting to Bagdad, but by joining four Jews who were going along the Euphrates to a place within a day's journey of Bagdad, and mean while lodging with them at Cowis. The Arabs, though in general a thievish, loose sort of people, are here much more humane and affable than the Turks, and behave with faithfulness and honesty to all who trust themselves to them. They live very hard and are thankful for any broken victuals you give them. They are all Mahometans and very punctual in repeating their prayers three times a day. The dialect here varies so much from that spoken at Aleppo, that the Bassora people can hardly understand the Arabic of Aleppo. The Arabs here hate the Turks most cordially, on account of their impositions and oppressive conduct; the latter are also aware, that if the Arab Chiefs were harmonious, they might easily shake off their yoke, and therefore strive by all means to foment discord amongst them. We would gladly have rested some time at Cowis, for we were greatly fatigued on our arrival there, but found it impossible; for at that time the Ramadan, or Lent, of the Mahometans had begun, when they neither eat, drink, nor smoke tobacco in the day-time, but after sun-set gormandize so much the more, and we were consequently prevented from getting much sleep.

September 9th, we set out early in the morning, mounted upon asses, to find a place upon the Euphrates, three hours journey from Cowis, where one may embark either for Bassora or Bagdad. We took a convoy on account of a set of robbers in the wilderness, called Ofgoons, who rove

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about this place, and arrived safe in the forenoon. It is a poor place on a hill, inhabited by Arabs and Jews, but the remains of two stately bridges over the Euphrates show, that, in former times, it must have been of great importance. Travellers are here greatly imposed upon by the Turkish Officers, for they farm the place from the Bashaw of Bagdad, who of course winks at their irregularities. Having hired a boat, we set out with the abovementioned four Jews. September 10th, we were exceedingly oppressed by the heat, and saw men and beasts standing up to the neck in the water to cool themselves. The shores of this river, as far as we have seen them, are very high, overgrown with bushes, and the land fruitful. September 11th, we arrived at noon at Maktab, where there is a bridge of boats for the use of the caravan, and from whence we had a day's or night's journey by land to Bagdad. We met here a caravan going to Damascus and a Portuguese gentleman, Don Alberto de Quadros, who showed us much civility. Not being able to procure either horses or asses, we rode upon cows, which brought us safe to our station near Bagdad in the evening.

September 12th, we arrived early in a suburb of Bagdad, which lies on this side of the Tigris, and is joined to the town by a bridge of boats. The Jews went into the city, promising soon to return and conduct us to a lodging, but as they staid a great while out, we were under no small concern whither to go, having no letters of recommendation to Bagdad. But God so ordered it, that an English merchant, lately arrived, perceived our situation, and sent a servant, who spoke English and French, to conduct us into the house of the Carmelites, which is the common Inn of all Franks. They have a pretty house and chapel, in the possession of a bishop and three fathers, who received us very civilly. We also soon got other friends, and thanked the

the Lord for all his mercy and goodness, which we have thus far experienced. Having heard here that Schach Nadir's throne was again filled, and that a caravan of upwards of 2000 Persians was going to Shermanchan, we resolved to go with them, and the fathers procured the necessary articles for our journey and an Armenian servant, to assist us in the language. Christianity is here at a low ebb indeed. The Roman Catholics hardly ever gain a proselyte. The Armenians and Nestorians are their enemies, and continually at variance with each other, while the Bashaw by turns, favors that most from which he can extort the most money. There are also a good many Jews here.

September 14th, in the evening we set out, and after travelling all night, came in the morning to a river, which the whole caravan was obliged to cross, and it was evening before it came to our turn. September 16th, we encamped at Shanaque, a large village on a fine river, and the last Turkish place on the borders of Persia. Here we were detained ten-days in collecting a present for the Bashaw. Other officers came also with similar demands. September 29th, we reached the confines of Persia, from whence, as far as Ispahan, we passed over a hilly country. The vallies are fruitful, but inhabited by a miserable-looking set of people. October 1st, we reached Shermanchan. The houses are built of lime and mud, and many had been washed down by the heavy rains last spring; however the bazars, or markets, were well supplied and provisions were reasonable. The people about Shermanchan are the Curdes, a thievish race. From hence we had fifteen days journey to Ispahan, but as the Governor of this place gave the caravan notice, that a numerous gang of robbers infested the road, we staid here twenty days, and by the help of our Armenian servant, provided ourselves with all necessaries for the journey. I was once called to the Governor, who would have me restore

restore his sight, Schach Nadir having caused his eyes to be pierced. I replied, that God only could do such a miracle and give him new eyes, upon which he dismissed me in peace. We might have found much employ as medical men at Shermanchan, if we had understood the Persian language; or at least the Turkish, which is spoken as much in this country as French is in Germany. Among other patients, who applied to Brother Rueffer in surgical cases, was a man from Ispahan, Shach Ali Beg, who was cured, and out of gratitude bought two asses; to take us with him to Ispahan. October 21st, the caravan set out, and as many of the people were well mounted and armed, we without any further consideration resolved to go with them. The caravan consisted of between 5 and 600 souls, and the Governor himself accompanied us one day's journey. October 22d, we encamped in a ruined village, called Canguabar. There are many villages hereabouts in that situation. Among twenty we hardly found one inhabited. In passing over this tract of country our hearts were heavy, nor did our feelings deceive us. October 23d, we set out before sun-rise, and our way lay first over a large hill, and then along the hills in a valley. Our armed men, who were between fifty and sixty in number, had stopt commodiously in the valley, there to wait till the whole caravan had passed over the hill. We had scarce passed it, before we heard a most hideous cry behind us on another hill, and looking about, perceived a numerous band of Curdes running strait towards us. A few of them were mounted, armed with sabres and javelins; but most were on foot, having javelins and clubs and but few sabres, and if our people on horseback had had a good Chief and courage, they might soon have overcome them, for there were only about 200 of this undisciplined horde. But as they all, after a few shot, retreated in full gallop over the hill, those who had only asses

asses or mules were left an easy prey to the robbers. As we ascended the hill, Brother Rueffer and I had got off our asses, and walked with the caravan to the top. But before I was aware and well knew that the robbers were close behind us, I was pierced in the back by a javelin, and while I turned and looked about, received another stab in my right side. By the gracious providence of our Savior, they were both so directed, that they went against my ribs, and were thus prevented from doing me much harm. However the latter came with such force, that I fell down the hill, upon which one of the robbers followed me, and before I had time to rise, aimed a violent stroke with his sabre at my face, which cut my chin, but though I received a pretty large wound, yet by the mercy of God I did not lose my chin, as some of the caravan did their ears: others had their skulls split. As soon as I could rise, I suffered him and his companions to take all my money and cloaths to my shirt and breeches, which they did not offer to take. I expected from this robber nothing short of death, to which I was wholly resigned. As soon as he left me, I ran forward as fast as I could, when before I was aware, I received another most violent stroke in the back of my neck from a robber, who lay in wait for me, so that for a time I lost all recollection, and fell half dead to the ground. However he took nothing from me but the watch left in my pocket. I then fell into the hands of a third, who stripped me of my stockings and boots. A fourth now came up and robbed me of my breeches, yet he had the civility to leave me two pair of old drawers, which I could afterwards divide with Brother Rueffer, whom they had stripped stark naked. From the place where we were plundered we had about fifteen English miles to the nearest habitations, towards which each made the best of his way. I could see nothing yet of Brother Rueffer. The sun shone very hot, the earth was stony and

and I bare-foot, so that in a short time my body was as if roasted and my feet quite sore; yet the hopes of arriving soon at a place of safety gave me courage, and the Lord strengthened me. On my arrival, I met with many of my fellow travellers, naked like myself, quite spent with fatigue, hunger and thirst. A Persian received me kindly and gave me a loaf of bread and a mug of water. The Lord, who will not let a cup of cold water given to his people go unrewarded, will surely recompense him. My first concern was to find my dear Rueffer, who was as anxiously seeking me, and if the Persians had not kept him back, would certainly have returned to the place where we were robbed. At last I discovered him coming towards me, but for some time did not know him, stripped as he was of all his cloaths. We rejoiced greatly at finding each other alive, Brother Rueffer had not been wounded, for as soon as he saw them running up to him, brandishing their clubs, he made signs that they should take all, begging only for his instrument for bleeding. Thus one after the other stripped him, till he was left quite naked. A Persian coming up, gave him a piece of cloth to bind round his waist, and as soon as I saw him I gave him a pair of drawers. Shach Ali Beg, who took us with him, and another Persian, called Hassen Aly Beg, were so good as to furnish him with an old waistcoat and sandals, and brought us to an house, where, as it was cold, we were glad to find a warm chamber, and some bread and grapes for our supper. Brother Rueffer's whole body was so full of blisters and sores, occasioned by the burning heat of the sun, that for many nights he could find no rest, nor shut his eyes for smarting pain. Hassen Aly Beg cared kindly for us, brought us to Tussurean, and gave us money to the value of about six English shillings. In general the Persians in our caravan behaved towards us, ever since we were plundered, with

With great kindness. Hassan Aly Beg and Shach Ali Beg, would have purchased asses for us, but as we could not pay for them, we rather chose to walk. We set out October 24th, and sung hymns as we went along, greatly strengthened and refreshed by the sense we had of the comfortable presence of our Lord. Our servant Mirza expressed his surprise at our cheerfulness, and well he might, for he was, alas, ignorant of the cause. This night we halted at a village, and finding a patient who wanted our assistance, he rewarded us with grapes and bread, and gave us leave to lodge in his stable, which was well for us, for the night was extremely cold. October 25th, we proceeded and arrived in the evening at Tusserean, very sore, having so little covering upon our bodies. A Persian, seeing my situation, took off his caba, or waistcoat, and gave it me. We lay here in a caravanfara till the 29th, and had our meals gratis. The abovementioned gift of six shillings we spent in purchasing necessities. On the 29th, we set out on foot, in company of about twenty Persians, who had been plundered, and journeyed both this and the following day without molestation. November 1st, in the morning we remarked, that we had the same sort of presentiment as at Canguabar, but we commended ourselves in confident prayer to God our never-failing preserver, and walked forward till about nine o'clock, when another gang of robbers, who had posted themselves in the way, ran upon us with drawn sabres and other weapons, and stripped us poor plundered people of almost every thing we had left. I saved only a pair of torn drawers, and Brother Rueffer an old waistcoat. What we afterwards suffered, to the ninth of November, I cannot possibly describe in words. I got at last a covering of horse-hair and cotton which tore my skin very much; but at night we had neither fire nor covering. It was charity indeed, that, for a few nights, we were permitted to sleep in a

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stable. Our food was nothing but bread and water, seldom a little fruit, and I got a violent flux from the change of heat by day and cold by night. Walking in sandals was likewise excessive troublesome and painful; yet our merciful Savior, in whom we trusted, and whose nearness we felt in our hearts, preserved our courage and confidence, and we were not miserable, but happy in Him. November 9th, at noon we reached Nafha-tabat, a great place, about fifteen or sixteen English miles from Isfahan. Here all our fellow-travellers halted; but we proceeded and arrived at Tulfā late at night. We were brought by our servant into an house, where we got good covering, and, thanks to God, the first tolerable night's rest after our disaster. It is not to be described how dreary and waste the country looks about Isfahan, nor is it saying too much, that not one village in twenty is inhabited, which is the cause of the present dearth. November 10th, I wrote to the English Resident, Mr. John Pierſon, by our servant. He returned a very civil answer, sent us six rupees, and promised to care for us. In a few days he sent for us, but as he was going to make a tour to Nafha-tabat, we rather chose to remain at our old quarters till the 23d. November 12th, two French fathers of the Society of Jesus visited us. They have a neat house and chapel in Errivan, and had heard of our arrival from the English Resident, under whose protection they are. They expressed great compassion for us, and sent us some cloaths and wine. We were likewise visited by a Mr. Blandy, by desire of the Resident. November 13th, the above-mentioned fathers, with father Raymond, a Dominican, and father Sebastian, a Carmelite, both Italians, who have neat houses at Tulfā, visited us, and sent us some linen and a mattress. In the afternoon being alone, we joined in prayer and thanksgiving to the Lord, who has so wonderfully preserved our lives, sent us help

help in the time of need, and above all, never suffered us to want the sweet comforts derived from his gracious presence, which kept our hearts and minds chearful and contented. We then partook of the Lord's Supper, and in spirit joined ourselves to that congregation, with whom our hearts' communion remains uninterrupted, though separated in the body.

On the 19th, a servant of the English Resident brought us some Persian cloathing, two mattrasses and covering, and provided another lodging for us, where we staid till the 23d, when the Resident sent two horses to bring us to the English house, which is a considerable building with a pretty large garden. He received us very cordially, and promised to assist us in every thing. This promise he most faithfully performed during our whole stay. He is a very honest and intelligent man, much respected both by Persians and Armenians. He had never heard of the Church to which we belong, but when any visitors came to his house, especially Armenians, he always introduced us to them with the most obliging expressions. We spent most of our time in this house, learning the Persian language, Saturdays and Sundays, the Resident being always absent at Tulfā, we were alone, and called to mind with unspeakable gratitude, our lot of grace to belong to a people of the Lord, with whom we have an indissoluble and everlasting fellowship. We joined them in spirit, prayed for the conversion of the poor, blind inhabitants of this country and all lands and nations on earth, for direction in our present difficult circumstances, and for grace to walk as children of God, under the influence of the Holy Spirit. Whenever we partook of the Lord's Supper, we were richly comforted and strengthened, and experienced, that where even only two are met in Jesus' name, He is in the midst of them.

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I must now and then insert some account of the state of Persia, because it throws more light upon the subject of our Mission.

December 20th, Adil Shaws' brother, Mirza, made his grand entry into Isfahan, and the King himself could not have been more highly honored. On the 21st, illuminations and bonfires were made upon the Meydan and Tshaarbag, which are the King's gardens. As we were to-day for the first time alone with the Resident, we took this opportunity to give him a short account of our Church and its views in sending Missionaries, and especially in sending us to the Gaures. He observed, that we had done well to apply to him on the subject, as he was able to serve us with some particular information concerning them, and would, if possible, help us to obtain our aim; that the greatest part of them lived at Kerman, where they had their principal and best temple: and that the English have also a house there.

December 22d, we were called in the evening to Hassen Khan, the chief favorite of Mirza. Shach Nadir had ordered his eyes to be put out, but it was not done effectually and he could see a little. He was troubled with smarting humors in them, for which we told him we might send him some medicines, but as to his eyes and sight, we had no power to restore them. We have been frequently with him, and he seemed thankful for the relief afforded him. December 24th, Abel Hassen Khan, who was appointed Beglerbeg of Shiras, sent for us. His eyes were also pierced by Shach Nadir, but having been only partially affected, we could render him more essential service, for which he promised us 600 Thomas's, or 1200 rupees. Four days after he set out for Shiras, and as we could not accompany him thither, without losing sight of our first object, we chose rather to remain poor, than become the servants

servants of a Persian Prince. They have here an opinion of European Physicians far beyond what they deserve. Indeed there is much work for them, for though the air at Isfahan is wholesome, not one in an hundred is free from disorders arising from a dissolute life.

December 31st, the King's brother sent the English Resident a present of a Persian dress, a turban and a large shawl to bind round the waist, such as the Kings of Persia are used to send to the Grandees, or their own relations. On this occasion a feast of three days was held, but every thing was conducted with order and sobriety. Persian music was introduced, which to us appeared rather discordant. In the evening we closed the year in our room, with prayer, praise and thanksgiving.

January 13th, 1748, we had a day of much blessing and partook of the Holy Communion. We regret exceedingly the loss of the books and manuscript accounts from our congregations of which we had been robbed by the Curdes. Not a line is left us, and if we now and then remember a text or a hymn, that suits our circumstances, we feast upon it, and assist each other in recollecting it. On the 17th, the interpreter brought us to the King's palace, where we met with many Persians of our caravan, who were glad to see us, and expressed their love for us in kind terms. Two of the ring-leaders of the gang which robbed us having been taken with their booty, all of us were called upon to give in an account of their loss to the Hassen Khan, or Governor. Our interpreter, as we heard afterwards, exaggerated our loss exceedingly. (In the sequel of this narrative, an account is given of the shuffling manner in which, after repeated promises, the restoration of their property was put off from time to time, till they lost all hopes of receiving it.)

January 23d, we again spoke with the Resident concerning our journey to the Gaufes at Kerman, but he advised us

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not to undertake it now, every thing being in the greatest confusion, and the roads extremely unsafe. This was indeed too true, and we were not a little grieved at the present prospect of affairs. Meanwhile the Resident took much pains to procure the sum we were reputed to have lost, namely 1200 rupees, or about 150l. He applied for it to Mirza, and made use of a stratagem, unknown to us; as we were informed by the interpreter. In January 1747, Nadir Khan had urged him to procure him an European Physician, being very ill and given up by the Persian Physicians. No European being then in the country, the Resident promised to write for one, and now made the Persians believe, that we were the people sent for, who had travelled at their own expence and therefore ought to be reimbursed. Since there has been so little snow this winter, that the roads are good and the air was growing warmer every day, we spoke again to the Resident, and begged him to help us soon to proceed to Kerman, since it was not our purpose to settle at Isfahan. He answered, that he had received letters at the end of last week from Kerman, mentioning the deplorable state of that province, how Shach Nadir, and after him the Osgoons, had ransacked and plundered the whole place: that the English house had been entirely plundered and ruined, and now stood empty, and that two Armenians and eight Gaures, who lived in it, had been murdered: that the Gaures in Kerman, were a good, honest, industrious people, and the best nation in Persia, but most of them have been massacred, or dispersed, and driven away: that those living at Gebeabad were a very poor people, who in the time of Shach Hassein, about the year 1694, were compelled to become Mahometans, and those who would not submit were murdered, and that the town of Gabeabad, which is situated on a hill behind Tulfah, had been called Hassein-abad: that the roads to Kerman were even
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more dangerous on account of numerous gangs of robbers, than those from Shermanchan to Ispahan. This account given us by the Resident, which was confirmed from all parts, destroyed at once all our hopes soon to get amongst the Gaures, and filled our hearts with sorrow. We might have settled at Ispahan, and were much encouraged to do so, but we could not believe that it was the will of God, and therefore resolved to return to Europe by way of Bassora and Aleppo. The hopes of soon seeing our Brethren again, after so many troubles and dangers, afforded us indeed the most heart-felt pleasure, but when we examined our hearts before the Lord, we were ashamed "that we had had too strong a paroxysm of home sickness" and had consulted our own inclinations too much, as a source of comfort, in finding our plan defeated. For we are bound to love and serve our Savior alone, and willingly to sacrifice our all for him, who loved us and gave himself for us. We acknowledged, with repenting tears, our sin and weakness, and devoted ourselves anew unto Him. February 4th, we had a conference together to consider in the presence of God what we should do, after having heard the above account of the Gaures in Kerman. We prayed the Lord to direct us, wishing only to do that which is well pleasing in his sight, and not to follow our own will. We were made willing to suffer all things for his and the gospel's sake; but after weighing all circumstances, the result of our deliberations was this: that we should not now go to Kerman, nor remain in any other part of Persia, but return through Bassora to Cairo in Egypt, and there wait an answer to our letters sent to Europe with a proper representation of our situation. This resolution we made known to the Resident on the 7th. On the 16th, we learnt, that a colony of Gaures had settled at Surat, and should not have been unwilling to go thither in quest of them, could we have obtained more certainty. In the evening

evening we spoke with the French interpreter about the Gaures at Hassein-abad, near Tulfa, and his account was a full confirmation of all the Resident had told us. February 26th, it was reported, that Emir Hassein Khan, Beglerbeg in Tauris had revolted, and got an army together of between 30 and 40000 men to go to war with Adil Shaw. On the 29th, Mirza, having arrested Soran Khan, the brother-in-law and favorite of Adil Shaw, and planted the Meidan with cannon, seized on the effects of many Persian nobles. He also engaged the services of several thousand Osgoons and Usbeck Tartars, and it was plain that he meant to declare himself King. All Ispahan was in an uproar on this occasion. March 1st, Mirza sent a messenger to Emir Hassein Khan, at Tauris, to prevail upon him to join his party, and on the 2d, beheaded Soran Khan. The whole town of Tulfa was laid under contributions, and a rich Armenian from thence kept himself concealed in the Resident's house, for fear of the Collectors. The judgment of God hangs visibly over the Armenians and Greeks, but they will not consider it. They think of nothing but how to get money by merchandize, and are so famous for cheating, that it has become a common proverb here, "an Indian cheats a Jew, but an Armenian cheats an Indian." As to religious matters, they are quite ignorant and stupid, even as to the letter, neither have they any schools among them. In their hearts they are dead as stones; yet they think themselves the best of christians, because they fast more than the Roman Catholics, and pray more than the Mahometans. They often, in a pharisaical manner, fall on their faces in the streets and mutter some prayers, yet they are so stupid, that the Mahometans find it easy to make profelytes from among them, and thus whole villages are apostatized. Shach Nadir, who was a scourge to all Persia, was particularly so to the Armenians; he not only drained them of their riches, but treated them

them in the most cruel manner. The two chief and richest among them, Aradoun and Eminias, he robbed of all their wealth, and afterwards burnt them alive with two Jews and four Indians on the Meidan. Mirza, not having money enough to accomplish his revolt, immediately seized on Tulfa, bastinadoed the Calendar, or Sub-governor, and inflicted divers tortures upon the principal people, whose houses he forced, not even sparing the Armenian Monks. On the 3d, he declared himself King, and on the 5th, sent Selam Beg, whom he had declared Khan, with 10,000 soldiers against Hamadan. It was generally wished that Mirza might soon follow, for no one here was secure from being plundered, as long as he staid. At last to the joy of the whole city, he marched out on the 12th, having just before sent a rich present to the English Resident. On the 14th, we heard that Kerman was all in an uproar, and that all the roads to Ispahan were blocked up. We could not but feel some perplexity amidst this wild confusion, but remained quiet and committed ourselves to the Lord. On the 15th, a Persian messenger arrived from Bassora. We were indeed disappointed in our hopes to receive some accounts from Europe, but were glad of a safe opportunity of sending our letters away. About this time, all the shops in Ispahan were shut, and many people died miserably in the streets for hunger. Mirza, wanting money more than troops, ordered that fine place Nakhatabad to be pillaged, and the inhabitants of Ispahan were much afraid of experiencing the same fate on his return. On the 21st, we were particularly comforted in recollecting and gathering scripture texts and hymns, and several occurred to our minds, which were peculiarly adapted to our present precarious situation. On the 23d, the Resident made much enquiry concerning the Brethren's Church and Constitution, and seemed well-pleased with the account we gave him. We also spoke with

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him freely of the only way of salvation, through the atonement and merits of a crucified Savior, to which he listened with much attention. He has been a faithful friend to us from first to last."

The subsequent diaries and letters give an account of the continuation of the convulsions and troubles in Persia, till the Brethren at last found an opportunity of leaving Ispahan, in June 1748. They set out by way of Bender Buscher, with imminent danger of their lives, and had not proceeded far, before the caravan was surprized and robbed. They lost the third time every farthing they had, with most of their cloathes, and came ragged and in debt to Bender Buscher. Here, through the mercy of God, they found a friend in the Dutch Agent, who took care of them, paid their debts, and forwarded them on their journey to Bassora, where they arrived in September. Mr. Pomfret, the English Resident at Bassora, had received a letter of recommendation in their behalf from Mr. Pierston at Ispahan, and received them kindly. It was their intention to have staid here some time, and by their practice in medicine and surgery to have earned a sufficiency to bear the expences of their journey home, but this plan failing, they were assisted with money, for bills drawn upon London.

Brother Rueffer was taken ill at Damiatra, and departed this life July 26th, 1748. His corpse was interred in the burying ground of the Greeks. Brother Hokker arrived in February, 1750, in Europe. Thus the whole plan of bringing the Gospel to the poor people, who were the objects of this Mission, was frustrated, to the great grief of the Brethren, who have not since had any opportunity of renewing the attempt.

VARIOUS

V A R I O U S A C C O U N T S .

1. **O**UR Missionaries in St. Thomas, St. Croix, and St. Jan write, that last winter they were visited by much illness, yet it pleased the Lord to restore them all to health. Their labors are blessed with fruit, and an increasing number of negroes attend their churches in each island. From Easter 1795, to Easter 1796, 668 souls had been added to the Christian Church by Baptism; or admitted to the Holy Communion, in the six settlements.

2. From Jamaica we learn that the rebellion of the Maroons had considerably disturbed the peaceful course of the Mission; and at one period caused some anxiety to the Missionaries; as the troubles approached nearer. They were therefore very thankful to God when the danger was over, and hoped for better times.

3. Letters from Antigua inform us, that on the 19th of December, 1795, some very violent shocks of an earthquake were felt, but our settlements have received no damage. The concourse of negroes at Christmas and the entrance into the New Year was so great, and their eager desire to hear the Gospel so manifest, that the confidence and hopes of our Brethren were greatly strengthened. Subsequent accounts mention, that the celebration of the Passion-Week and Easter, 1796, was attended with the same blessing. Between three and four thousand persons were present at the Easter morning Litany at St. John's, and spent the day in attending the public worship. In March, our Missionaries were so successful as to purchase a piece of ground in Old Road Town, 194 feet long and 72 feet broad, with a small house upon it, for a reasonable price. It lies thirteen English miles from St. John's, and as many from Gracehill, and for the future, about 1200 christian negroes from twelve plantations, lying at a great distance from the above-mentioned settlements, are to meet there. The old and infirm

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rejoice

rejoice more particularly at this arrangement. Some time after they purchased a small house opposite to the former, which might have become a means of disturbance; they add that at present nothing is wanting to establish a third Mission's settlement, but more assistants in the work of the Lord, for whom they wait with eager expectation.

4. The same pleasing and encouraging accounts have been received from our Missionaries in *St. Kitts*. Though they felt the earthquake in December 1795, no damage was done to the settlement. The increase of the negroe-congregation is considerable, and its internal growth in the love and knowledge of our Savior pleasingly evident. From Easter 1795, to Easter 1796, 361 negroes were baptized and 74 admitted to the Holy Communion.

5. From Barbadoes we received the painful news, that Brother Nic. Hofman's wife, a faithful handmaid of the Lord, had departed this life, December 3d, 1795, after eight weeks illness.

6. The correspondence with our Missionaries in South America has been much impeded by the war; however we have had the satisfaction to receive some accounts by means of neutral vessels, by way of the Danish West India Islands, the substance of which is as follows. Three of our Missionaries have departed this life and entered into the joy of the Lord. Brother *Matthew Richter*, at Paramaribo, August 12th; Brother *John Horne*, at Bambey, in October; and Brother *Frederic Voegtle*, at Hoop on the Corentyn, December 9th, 1795, after long and faithful services. The removal of these valuable servants of God is much lamented by our Brethren in those parts. May the Lord send successors, endowed with the same grace and spirit. The Brethren *Mehr*, at Bambey, and *Langballe*, at Paramaribo, had been dangerously ill. By the last letters from our Missionaries at Surinam, dated February 16th, 1796, it appears that

that several letters to them, and from them to us, have been lost. The total cessation of communication between that country and Holland, has occasioned much want of the necessaries of life, except flour, which had been brought from America, but was continually advancing in price. In other respects they remained free from the effects of the war. Several whole families of Warau Indians had come to live with the Indian congregation at Hoop on the Corentyn, and in October 1795, the number of inhabitants had increased to 300 souls. Brother Wiesz, at Bambey, had visited the free-negroes in the highlands, and had many opportunities to preach the Gospel to them. In all places our Savior owned the labors of our Missionaries and crowned it with success.

7. From *Fairfield*, in Canada, the Missionaries write, that both they and their Indian congregation were well and in peace. Their internal course afforded matter of joy and comfort, but at present no Indians join them from among the neighboring tribes. Brother Zeisberger begins now to feel the pressure of old age and infirmity, yet he remains still active.

8. By letters from Herrnhuth we were informed, that Brother Jens Haven, who first labored as a Missionary in Greenland, and afterwards not only undertook the first voyage to Labrador, in the year 1764, to attempt to settle a Mission on that coast, but served it for many years with faithfulness, departed into the joy of the Lord, April 16th, 1796.

THE LATEST ACCOUNTS

FROM THE

Mission at Bavians Kloof, Cape of Good Hope,

Extracted from Letters of different dates.

May 31st, 1795, the Missionaries write, that on the preceding day they were exceedingly gratified in receiving a parcel of letters from Europe, dated in April and August 1794, which had been mislaid on board a Dutch ship and sent to Batavia.

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They also mention, that the celebration of the Passion Week and Easter had been productive of a particular awakening, especially among the men and the children. May 17th, two men and four women were baptized. It seemed then as if they would enjoy more rest, and remain in quiet possession of their settlement, since a gentleman at the Cape Town, called Clude, a friend of the Mission, had purchased the neighbouring land (where the peasantry would not permit so many Hottentots to stay with their cattle) for the sole purpose of putting an end to all disputes, and delivering the Missionaries from continual alarms and threats. However in a letter dated December 6th, 1795, they inform us, that since the date of their last, they had suffered much anxiety, a disturbance having arisen among the peasantry in the country, who committed many acts of violence, and had nothing less in view than the total expulsion of our Missionaries, and the dispersion of the Hottentot Congregation at Bavians Kloof. Our Brethren were for a considerable time frightened by dreadful threats, and July 29th, received a formal and peremptory message from the insurgents to quit their house and repair to the Cape Town, which they were obliged to obey, and set out on the 31st, amidst the most affecting complaints and lamentations of their people. August 3d, they arrived safe in the Town, to the great astonishment of their friends and the Dutch Government. In a few days however, accounts were received, that the disturbances were quelled, and the ringleaders taken prisoners, upon which they returned, and arrived again safe at Bavians Kloof on the 12th, to the great joy of the Hottentots. Shortly after, the Cape having fallen into the hands of the English, Brother Marsveld went to the town to recommend the Mission to the English Commander, who in a friendly manner promised him all good will and protection.

The increase of hearers, and the inconvenience of preaching
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ing in the open air, had long ago made our Brethren very desirous of having a chapel, the room in their dwelling being too small even for the weekly meetings and schools, but the dearness of timber seemed to prevent it. However, upon application being made by them to the English Commander, he not only granted them leave to build, but December 3d, sent them a written order to cut timber wherever they pleased for the purpose, The text appointed for that day was: "*Thy servants take pleasure in the stones of Zion, and savor the dust thereof.*"

Their last letters are dated April 5th, 1796, and were brought by some of our Brethren and Sisters returning from Tranquebar, who staid some days at the Cape Town and saw Brother Marsveld.

They were all well in health, and had enjoyed rest from without. The desire to hear the Gospel continues yet to spread among the Hottentot nation, and many people from distant parts come to Bavians Kloof for that purpose. On Christmas day, 1795, there was such a concourse of people as had never been seen there before. The Missionaries counted 500 hearers. In the year 1795, sixteen adults and fourteen children have been baptized, and five baptized Hottentots were admitted to the Lord's Supper. At the close of the year, the congregation consisted of sixty-five believing Hottentots.

Of the present year they remark, that they have additional cause for praise and thanksgiving, in having obtained a chapel for the use of the Mission. They began to dig the foundation on the 8th of December, 1795. The text of Scripture for that day was, "*They that are far off shall come and build in the temple of the Lord,*" Zech. vi. 15. Five Hottentots with their wives and children arrived at the same time, and expressed great pleasure when they heard for what purpose the building was designed, promising also to assist in the

the work. December 14th, the foundation was laid, in presence of the whole congregation and all the school children with supplication and thanksgiving, during a very powerful sensation of the presence and peace of God; after which the Missionaries and their Hottentots immediately began to make and burn bricks, and to cut timber fit for building, which they were obliged to fetch from a distance of eight hours walk. They also engaged two bricklayers and a carpenter from the Cape Town, with whose assistance the building was finished in March. On the 24th of March, in the forenoon, it was opened, and dedicated with fervent prayer to the Lord, on which occasion it proved too small for the congregation assembled from all parts, so that many were obliged to stand without. The chapel is 60 feet by 19, and has a room at each end 16 feet square. In the afternoon all the baptized had a separate meeting, and the communicants partook in the evening of the Lord's Supper, being Maundy Thursday. Both this day and the whole Passion-Week and Easter, when the history of our Savior's Death and Resurrection was read to the Hottentots in the Dutch language, was a season of peculiar grace and awakening.

The Missionaries beg most earnestly for assistance, which, however necessary, it will be difficult to send in this time of war. The disaffected among the European inhabitants continue indeed to utter threats against the Mission, but our Brethren look for help and protection to the Almighty Lord and Head of his Church. They are also thankful, that He has inclined the heart of the English Commander at the Cape Town to favor the Mission, and of his own accord to offer them protection against any effort to disturb their peace.

A short Account of some Negroes who departed this life, rejoicing in God our Savior; extracted from the Diaries of the Brethren's Missionaries in Antigua, of 1794, 1795.

SEPTEMBER 2d, the Brethren Schneckenburger and Tschirpe visited several sick persons. On one plantation we saw the communicant *Caroline*, and upon Brother Schneckenburger's enquiring whether she knew him? she answered with a feeble voice, "No, master!" but when asked, whether she loved our Savior, she lifted up both her hands and said, "You come from St. John's! O yes, I possess and feel my Savior in my heart; he loves me and I love him!" As to this person, we shall never forget, that once, during a great drought, when there was no water on our premises, she went and fetched water for us at a distance of three miles and a half. Another sick negroe said, "My whole heart was already with our Savior, and no more in this world; but it did not please him to call me so soon. I must wait a little longer, and may I wait with patience till he appears!"

On the third, Brother Towle and his wife, visited the sick on three estates. One of the patients being asked, what his desire was fixed upon? replied, "Upon our Savior, I wait for him, till he shall break the shell which encloses me; for as the shell of an egg is broken, and then the young chicken is set free, so our Savior will do with me, and then I shall creep out and see him."

Of others we find the following testimonies in the Diary.

Barbara was esteemed by her master and mistress as a child of God, and intrusted with the care of the whole

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house.

house. When she departed this life, the negroes present exclaimed, "Surely God is present here, although we cannot see him!" Her conversation and deportment were an honor to the Gospel.

Martha was one of our oldest negroe-sisters. She was baptized in 1773, and continued in a steady and edifying walk. Being asked, whether she was afraid of dying? she replied with great cheerfulness, "O no! for I am already in "spirit with the Lord, but it is his pleasure that I should "tarry a little longer in the body." Her end was truly blessed.

Mary was remarkable for her wisdom and zeal in leading her heathen countrywomen to the knowledge of the truth, though she was not regularly appointed as an assistant. She has been the instrument of the awakening and conversion of many negroes, and in her last moments testified of the Love of Jesus to all around her.

Robert was so lame that no one could behold him without compassion. As he was unfit for any other service, he was set to watch a garden. The proprietor treated him with great cruelty, and whenever the least mistake occurred, he was deprived of his day's allowance of food. Yet he remained cheerful, bore all things with patience, and would often say, "In this world I cannot expect much pleasure, "but I have one comfort which the world cannot take "from me: Our Savior has forgiven me my great and "numerous sins, and therefore I love him and rejoice "in him."

Anna Mary showed, by her whole deportment, that she had not received the Grace of God in vain. The negroe sisters took all her admonitions in good part, 'because she punctually fulfilled every thing herself, which she required of them.

Charles

Charles was one of our oldest Brethren, and had been baptized in 1769 by our late Missionary, Brother Balmforth, but fell again into indifference and levity. At the general revival among the negroes about twenty years ago, he was awakened anew, and from that time continued in a steady and pleasing course. He used often to speak of this proof of the faithfulness of Jesus, the good Shepherd, with tears of gratitude, and added, "From that time I have loved him with my whole heart, and nothing can prevail to rob me of this treasure."

Dorothy led a blameless life; but when at her mistress's death she was emancipated, pride took hold of her heart, and she lost that simplicity and confidence in God which she possessed as a slave.

Christian fell, sometime after his baptism, into a lukewarm state of heart, so that we were for a long time scrupulous about admitting him to the holy sacrament. But after his admission, a great change took place in him. He kept his bed a whole year, and all who visited him were much edified by his patience and resignation.

Lucretia was baptized in 1771 by the late Brother Bruckshaw. She was an aged widow, who put her trust in God. She saved so much money, that she was able to offer the sum required for purchasing her freedom, but it was not accepted, and she obtained it gratis. Her life was hid with Christ in God, and her greatest earthly pleasure was to lend a helping hand to all who needed assistance.

Lucy was likewise an old sister, much esteemed by all. When her husband, with whom she lived in a truly christian marriage, departed this life, she said, "My temporal comforts are all fled, but I have another and a better, which is my Savior, who has redeemed me by his blood."

Concerning *Laetitia*, her husband, who brought us the account of her departure, told us, that during her illness,

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she would hear of nothing but what Jesus Christ had done and suffered for her. Whenever any thing was offered to her to eat or drink, she said, "Yes, I will take it, because as long as I am in the world I must eat and drink; but my proper meat and drink is my Savior, and when I go to him I shall not want any of this food."

Jonas possessed a simple, child-like spirit, devoted to the Lord. Strict integrity was the most striking feature in his character. He was once accused of having stolen some corn, when set to watch in the field. His master therefore ordered him before him, and questioned him concerning it. He answered, "As long as I had any thing to eat I took nothing for myself; but when all means of subsistence failed, I thought, 'I take care of my master's corn, surely he will not let me suffer hunger;' therefore I took fifteen ears." Finding that he had sold none, his master replied,—“Indeed it is a great hardship to watch over corn and suffer hunger; for the future eat as much as will satisfy you, and continue to watch as hitherto.” In his latter days he had a hard life, but remained always cheerful and resigned. He formerly helped us much at the building of our church and house.

Peter was near ninety years old, but came diligently to church as long as he could. He had a fervent love for our Savior and his people; and his appearance and behavior was like a patriarch among his countrymen.

Julia was a faithful nurse to the Missionaries in times of illness. When visited an hour before her end, she had lost the use of her speech, but by signs expressed the happiness of her soul. She then folded her hands, and departed with a smile on her countenance. This had such an effect upon her mistress, who was present, that she exclaimed, "O that I also might once depart so gently and happily!"

Titus

Titus proceeded in an even and solid course. If he had made any mistake he was always the first to inform us of it. We had good hopes that he would not only remain faithful, but become useful as an assistant ; but our Savior was pleased to take him soon from us to himself.

Of *Nicholas* we can testify, that his walk was truly edifying to the Congregation, and we have not one like him in his place of abode. His countenance bore witness to the joy and peace that filled his heart, and his character was open and unreserved. If any thing disturbed his communion with God, he acknowledged it without disguise.

Anthony was driver on a plantation, and behaved in this office as a true christian. He sought in all things to promote his master's advantage, and yet contrived to make the servitude of the negroes as easy as possible. When they were in the field, and he observed here and there a feeble one amongst them, he placed a strong negroe between two weak ones, that the latter might not be over-done. After his departure his master wrote the following note to us. " I should be much obliged to you, if you would make " known to your congregation, that the departed negroe " has always approved himself as an honest, faithful, laborious, sober, and truly excellent man, and his conduct was such, that it ought to be imitated by all sincere " people." This testimony we therefore delivered at his burial without disguise. It is worthy of remark, that the deceased was baptised at a time when the negroes in his place were forbidden to go to church, and we durst not visit them, and by occasion of his departure we learnt, with great pleasure, that the present proprietor has a real concern for the salvation of his negroes.

John was a long time suspected of being a Negroe Doctor, that is, an impostor, but upon the strictest examination, the Missionaries found it to be a false report. Yet he gave us
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much trouble, by frequent quarrels with his wife. The day before his end he expressed his full reconciliation to her, but said he was not quite clear in his mind about the matters in dispute, and would speak again with her on the day following. This he did accordingly, begging her forgiveness for what was past, and assuring her that our Savior had forgiven him, and would call him this very day unto himself. Sometime after Brother Watters rode by, knowing nothing of his illness, and on his wife's mentioning it to him, he exclaimed, "O, a master from Spring Gardens? when he returns, then——but just now my heavenly Master comes to fetch me home," and with these words he expired.

Lucka was a faithful and approved assistant amongst her country women, and so much the more useful, as she lived eight miles distant from us. This, however, did not prevent her from coming hither to attend the meetings and the conferences. When more severity was shown in the treatment of the negroes on that plantation, she showed peculiar faithfulness to her sisters, exhorted them to cleave uninterruptedly to the Lord, and often comforted them by observing, that He doubtless knew best why he suffered such troubles to befall them. Her last illness was tedious and painful, but she looked in faith to the mercy and help of our Savior, and departed rejoicing in him.

Voyage of Brother Hans Wied, from Paramaribo in Surinam, to Hoop on the River Corentyn, in July, August and September, 1794, with an account of his visit by commission to the Arawack Congregation there.

JULY 28th, we set out in company of Brother Loesche (one of the Missionaries at Hoop) in a boat belonging to Hoop, having the provisions from Europe on board. Our boat's company consisted of seven Arawack Indian Brethren, and one Indian Sister, besides an heathen Indian woman and her two children. Before we arrived at Bramspuent, our Indians went on shore on the right bank of the Surinam river, and in about a quarter of an hour returned with a good stock of crabs and some fire-wood. About three in the afternoon we reached the mouth of the Surinam, and entered into the open sea. Though the wind was moderate, the large waves caused a troublesome motion of the boat, and we were glad to reach smooth water upon a mud-bank, a great way from the shore, where we cast anchor for the night. We commended ourselves in this situation to the preservation of God, and having pitched our tent on deck, went to rest. The Indians consider keeping watch during the night as useless, and all laid down to sleep, till four in the morning, when the cry of, Waffika, Waffika, (Proceed) from their captain, Michael, roused them in an instant. We now kept as close to the shore as possible, and were amused by the sight of a great number of birds of a blood-red color, either walking along the shore or flying in regular order to and fro. A very large fish, unknown to us, passed under our boat and struck it with such force, as to produce an alarming shock. Towards evening we passed the mouths of the rivers Sarameca and Copename, which

which form a considerable bay. The wind being high and the sea wild, we rode very uncomfortably at anchor all night; but our Indians laid down half naked upon the bare boards and had a sound sleep. Compared with them we were poor puny travellers indeed, for though under cover of our tent, we could hardly keep ourselves tolerably warm with the help of all our blankets, for even in this hot climate the sea breezes are very cool and piercing. On the 30th, towards evening, it blew a perfect storm, and the waves ran so high, that we wondered how our small bark could keep above water. My wife was very ill, and I felt but poorly. Brother Loefche however was well and cheerful and rendered us all possible assistance. The waves beating frequently over us, we got thoroughly wet, but advanced rapidly, and about ten at night reached the mouth of the river Corentyn, entered it as far as the tide would permit, and cast anchor. On the 31st we had all recovered, and proceeded up the river, enjoying the beautiful prospects on either side. We passed by an island, justly called Parrot's island; for thousands of these birds of different species, and of the richest plumage, who had probably spent the night there, met us in large flights, singing their morning song, that the air resounded, and distributing themselves among the adjacent woods. As we passed another island, we discovered a column of smoke, proceeding from some Indian fishing huts, where our Indians landed and bought some cassabi. When we set off again, the islanders blew their pampus reeds to honor us, which occasioned a most pleasing echo in the woods. At noon our Indians went again on shore to fetch fire-wood, and we remained alone on board. In the afternoon we passed a great number of low woody islands, from the first of which the water begins to become sweet, and to acquire more transparency. In the evening we passed the Kuwi Creek where some of our old Missionaries

Missionaries made a settlement in 1760, at a place called Ephraim. Some of our Indians were occupied this evening with reading in the harmony of the four Gospels, and others with learning to count in German. During the whole journey they behaved very well, and I gained a great affection for this nation.

August 1st, we saw the chalk cliffs on the right bank of the Corentyn, near to the post of *Auliari*, straight before us. Their summits are flat and without wood, and their descent towards the river is mostly perpendicular, being in some places one hundred feet in height. When we had passed the last island, our Indians fired their muskets, to give notice of their approach to their Brethren at Hoop. We soon heard the report of the pieces fired in return, and saw the settlement before us. About ten o'clock we arrived, and went on shore with thanks to the Lord for his mercy and preservation on this voyage. The Missionaries Fischer and Voegtle received us with great cordiality, and it was not long before the whole congregation gathered together around the door of the Mission-house to welcome us, which they did with such affection that we were moved to tears of joy.

Hoop (Hope) is situated on the left bank of the Corentyn, as you ascend from the sea. The opposite bank is high and sandy, but on this side the soil is loamy, and not very fruitful. The woods hereabouts are rendered almost impenetrable by an immense quantity of Busch Tau, except where paths have been cut out by the natives. In the neighborhood of the settlement the wood is cut down and rooted up, and plantations of coffee, bananas, and cotton, as likewise a considerable portion of pasture ground, amply reward the industry of the christian Indians. The house of the Missionaries stands about forty feet distant from the river, and the ascent to it is by a range of nineteen

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steps. It is built partly in the Indian and partly in the colonial style. Its front is of weather-boarding, and the two sides and back are constructed with a double row of pallisadoes close together. The partitions inside are made in the same manner, and every part covered with a plaister made of chalk and charcoal, of a blueish hue. All the floors are clay mixed with chalk. Brother Fischer's, and Brother Loefche's rooms have cielings of strong laths lying horizontally, but the hall, which is roomy and serves for a dining hall, as also the church, which is comprised in the same building, have no covering but the roof. The roof is made in the Indian manner, of large leaves fastened upon laths, and all the beams and rafters are secured by Busch Tau. Behind the dwelling, are the negroe house, kitchen, storehouse and stables, so contrived that in the rainy season each may be approached under cover. Next to the Mission-house, to the right down the river, stands Brother Voegtle's house, built by his own hands in the Indian manner, extremely neat and furnished with a gallery. About one hundred yards from the houses of the Missionaries, on each side, most of the houses of the Indian Brethren and Sisters are ranged in regular rows along the bank, so that the Mission-house and church being nearly in the middle, divide the settlement into two parts. Close to the houses is a well made foot-path leading to the woods on either side. Some of the Indian houses are not built in the row, but in the gardens, and nearly hid among the fruit-trees. At the back of the settlement runs a fence, to prevent the cattle from entering the garden grounds. However, the most considerable gardens belonging to the Indians, namely, their cassabi plantations, which afford them the chief part of their sustenance, are at *Aulibissi*, on the opposite side of the Corentyn, about an hour and a half's walk from Hoop. The school-house is situated behind the Mission-house and is an airy, Indian building.

As soon as we had dined, Brother Fischer accompanied me into all the Indian houses. I was exceedingly struck and moved with compassion at the sight of the Indian Brother *Bernhard*, a most worthy member of the congregation, lying in a deep decline, occasioned by a violent fit of illness. He wept much that he could not get up and be present at church during our stay. But his heart was filled with true comfort and joy in the Lord, which was even depicted upon his emaciated countenance. All join to pray for the recovery of this young, hopeful Brother, whose equal is not often to be met with among the Arawacks. Though a young man, he has frequently declared the Gospel to his countrymen with uncommon power, and during his illness his whole deportment and conversation was most exemplary and edifying.

In the evening the congregation met as usual, and Brother Fischer explained to them the aim of our visit. As soon as I entered the church and saw this congregation of Jesus gathered from among the wildest heathen, I felt that he owns it as his flock. God is truly present here. We were struck with the Indian custom, that as soon as the service was over, the Indian Brethren went into the hall of the Mission-house, sat down around the dining table without any ceremony, lighted their pipes, and began to discourse with the Missionaries and among each other, as if they were quite at home. They ran after us every where like children, and omitted no opportunity of showing us their love.

During our stay here we occupied Brother Loefche's room, and he went to lodge with Brother Voegtle.

On the 2d, at break of day, we were summoned to the church by the ringing of the bell, and found a numerous congregation assembled. After singing some verses, the texts of scripture appointed for the day were read, first in German and then in the Arawack language, after which

Brother Loesche delivered a short exhortation. To-day I visited the school, and rejoiced to find how well some of the young people read, write, and sing. In *Leonhard's* house I was treated with some Indian beer; it looks dark, brown, and muddy, but though it was presented to me in a clean tumbler, I was so disgusted with the manner of brewing it, which I had before my eyes, that I could hardly prevail on myself to taste it. It is made of cassabi; and just before me lay a large cassabi-cake, roasted almost to a cinder. A good-natured old woman was standing by, who hardly found time to speak to us, being most eagerly engaged in chewing a sufficient quantity for present use. She every now and then emptied her mouth into a large pot, which was nearly full of the chewed cassabi, and already in a state of fermentation. However, I conquered my squeamishness, took a good draught, and found it to be of a very pleasant, refreshing taste, something like a mixture of beer, brown sugar, and crumbled rye-bread, (called in German, *Kalte Schale*.)

On the 3d we went with the Missionaries Fischer and Loesche to *Auliari*, where we were cordially received by the post-officers. This post lies in a dark corner among the hills, on a small rivulet. Messrs. Pries and Diezel walked with us to the chalk cliffs, the summit of which is a large, open savannah, covered with strong grass; and thence to a small pleasant wood, where we found an Indian hut and garden. The huts of the Arawacks are roomy, but nothing more than a roof of leaves supported by low uprights driven into the ground. Through the middle runs a partition, dividing the hut into two dwellings, one for the men and the other for the women. Next to the dwelling is the kitchen, similar to the former in construction, but without partition. All the furniture of an Arawack family consists in a few stools about five or six inches

inches high, some large pots, bows and arrows, a gun and some hammocks. In another hut, Indian beer was again set before us, and my wife took courage to taste it. Having taken a full view of this place, we returned to Hoop, much pleased with the harmony which subsists between the post-officers and our Missionaries. In the following days I entered upon my labors. I spent much time in looking over the old diaries of Ephraim, Pilgerhuth, Sharon and Hoop, with a view to make the church-books complete. In our Missions-conference on the 7th, it was resolved that in future a prayer day be held monthly; that the Scriptures be read publicly in the Arawack language, chapel-servants appointed, conferences held with them, and as soon as proper persons might be found, Indian assistants be appointed. On the 8th we spoke with every individual member of the congregation previous to the Holy Sacrament. I attended the Brethren and my wife the Sisters. The Indians speak much more unreservedly than the negroes, and therefore this business took up much time. The Missionaries present were our interpreters, and we had much pleasure in hearing the declarations of these dear people.

On the 10th, the Brethren Fischer and Loesche with their wives, accompanied us to the opposite bank of the river, where our Indian Brethren have an hunting-hut, upon a cliff about sixty feet high. From hence I went with the two Missionaries upon a beaten path towards *Aulibissi*. By the way we discovered several curious sorts of wood, especially a great quantity of black ebony, and arrived at last at a clear brook, the water of which appeared blood-red from the leaves of trees falling into and colouring it, but we found it sweet and wholesome. Having returned first to the hunting-hut, I proceeded with a young Indian to look at the land on the river Mepenna, and then we all returned home.

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On the 12th I spoke with each of the European Brethren separately, and rejoiced at the earnestness and faithfulness with which they labor among the Indian nations in this wilderness. August 13th, (being a memorial-day in the Brethrens' Unity) we celebrated in the following manner. At day-break the Missionaries met in family worship, soon after which the Indian congregation assembled to the usual morning meeting. The church was crowded, and great attention prevailed during Brother Loesche's discourse. At 10 o'clock the congregation met to the baptism of two men and one woman. They were dressed in white shirts, and seated upon three stools before the congregation. After the sermon, Brother Fischer during the usual Liturgy, baptized the young Indian woman, *Smorra*, and called her *Zipora*; I baptized *Arowa*, and called him *Manasse*; and Brother Loesche then baptized *Sebaigu*, calling him *Cleophas*. The presence of Jesus Christ, into whose death these converts were now baptized, was so powerfully felt by us all present, that tears of gratitude rolled down our cheeks. After this transaction I was greatly edified, by seeing how cordially the Indian Brethren and Sisters congratulated and embraced the new baptized. Towards evening the communicants met, and we partook of the Lord's Body and Blood in the Holy Sacrament. The reverential silence and perfect good order which prevailed at this solemnity, delighted and astonished me. The singing of the christian Indians, is softer and more devotional than that of our negroe converts. At first sight it appears rather singular, that the Indians come to church with the upper part of their bodies naked, but in a few days one gets accustomed to it, and the brown colour of their skin takes off much of that surprize which European customs create on the occasion. On the 14th, at break of day, we attended the Liturgy of Thanksgiving, soon after which the Missionaries Fischer and Loesche, and some Indian Brethren, accompanied

accompanied me across the Corentyn, to see the plantations at *Aulibiffi*. We walked through the woods upon a narrow but well-beaten path, crossing several small hills and dales. On a sudden we were accosted by a forcerer, who stepped unexpectedly out of the wood. His hair was cut short, his whole head painted with vermillion, his body ornamented all over with black and red streaks, and in his right hand he held a formidable tomahawk. This sight was the forerunner of one still more unwelcome to us, for as we proceeded to *Morromorribiffi*, and approached the dwellings, our ears were assailed by the dreadful yellings of an heathenish feast. I cannot describe in words the impression made upon me, when my eyes beheld the most shocking abominations practised without disguise, and the cruel tyranny of Satan over these poor heathens. My blood seemed to boil within me, my heart was rent with anguish, and I could scarce refrain from bursting into a flood of tears. Nor am I able to give you a proper idea of these wild orgies; however I will attempt it.

On a pleasant open spot in the wood, which had previously been cleared of the grass, stood two Indian houses without partitions; one for the men, the other for the women. Both sexes were naked, and most horribly painted all over with black and vermillion streaks. They were ornamented with bracelets made of feathers, twisted grass, or furs; each, according to his peculiar fancy, endeavoring to render his appearance as frightful as possible. The men had their legs adorned with rings of small bells, which beat time to the motion of their feet in dancing. Their tinkling was accompanied by a shrieking cry or howl, and each held a strong whip in his hand, adorned with many tassels. One principal part of the jest is this, that every one who means to enter the lists, receives with great force a lash across the calves of his legs; after which the whip is delivered to him

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to return the compliment in his best manner. Most of them appear with swollen or lacerated legs, but not one ventures to show the least sign of pain, lest he should lose his reputation as a brave man. However we saw several with tears in their eyes, scarcely able to support the anguish. When we arrived, our Indians were spared, the heathen never considering them as belonging to their parties; but soon after us the abovementioned forcerer and his gang came to the spot. He was permitted to enter the house without receiving any injury, but each of his followers were welcomed in the manner described. Mean while a death-song was sung in one of the houses, the aim of this festivity being to forget, (or cease mourning for) a departed relation. To this tune some were engaged in beating time, for which purpose they held hideous figures hung with bells in their hands. The master of the house took great pains to show us a number of ridiculous and frightful figures, used in this solemnity, but from which we turned our eyes with disgust. Indian beer was continually handed about, which, taken in any quantity, is very intoxicating. It is prepared in large troughs for the occasion, and when the people get drunk, the wounds in their legs bring on quarrels, which generally end in broken heads or bloody noses. We left this scene of riot and debauchery with earnest prayers to God, soon to deliver these wretched slaves of Satan from his cruel tyranny, and proceeded to the cassabi plantations at Aulibissi. They look very pleasant, and not unlike the vineyards of Europe. In the afternoon we returned to Hoop.

On the 17th, *Bernhard* departed this life most gently, and entered rejoicing into the joy of the Lord. I was present when he drew his last breath, and mingled my tears with those of a great number of Indian Brethren and Sisters present. His departure caused a great emotion throughout the

the whole congregation, for he was beloved by all, especially by the Missionaries, who valued him as a most useful assistant. After the usual Sunday's service to-day, the children had a separate meeting. A very decent coffin and grave having been made by the Indian Brethren, the remains of our late Bernhard were interred at five in the afternoon, when a numerous company attended the funeral.

On the 18th, Brother Fischer accompanied me on a journey to *Aporro*, where our Indian Brethren have made a plantation of benianas. We ascended the river *Corentyn*, which has here many windings, and in some places is very wide, with large islands. Its woody banks seem uninhabited, and not an house was to be seen for many miles, though now and then we observed a solitary hut, almost hid in the thicket. The return of the tide obliged us to take up our quarters for the night sooner than we intended; when our Indians landed, and following a foot-path through the wood, found an empty hut, where they hung up their hammocks and spent the night; but we chose rather to stay in the boat. On the 19th early we arrived at *Aporro*, and first visited an hut in which a large party of Caribs lodged. The father of the family welcomed us in the Indian manner with great cordiality, without stirring from his hammock. From hence we went to the benanas plantation, which lies farther in the wood. The land hereabouts is undoubtedly more fruitful than that at *Hoop*, but yet very hard and loamy. Having taken a view of the country we returned to the Caribs. They were very troublesome, and even worse than the free negroes, with begging and asking for every thing they saw. In the afternoon we set out on our return; and came late to our night's lodging. It was a fine star-light night, and we found here two *Banabus*, which are roofs of palm-leaves supported by poles, purposely intended for the convenience of travellers. We two white

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Brethren occupied one and our Indians the other. Timothy, a clever and lively youth, hung his hammock between two trees, next to our sleeping-place, that he might be ready to help us in case we were attacked by tigers or other noxious animals. I was much disposed to sleep, or the cry of a poisonous lizard close to our hut would have kept me long awake, this being the first time I lay in a wild forest. But had I been in the best chamber of a well-secured castle, I could not have slept better. When I awoke on the 20th, I felt my heart peculiarly disposed to thank our Savior, who is present every where to watch over and protect his children. If we consider what dangers a man is exposed to in such a wilderness, from tigers, serpents, snakes, and large bats, (which are said to attack people when asleep and suck their blood,) from forty-legs, millepedes, scorpions and poisonous lizards, which particularly like to haunt the banabus; and then reflect, that nothing has interrupted our repose; it is impossible for a thinking mind not to overflow with praise and thanksgiving. After breakfast Leonhard showed us the country, and brought us to a delightful savannah covered with rich grass and the most beautiful flowers, a sight peculiarly delightful in the midst of so wild a forest. Meanwhile one of our Indians had shot a bird, and another a fish with a javelin, which hunger taught us to relish as a great delicacy. Should ever the unfruitfulness of the land at Hoop and the great distance of the cassabi-grounds occasion a translocation of the settlement, this place seems to me to be the most suitable. The river also is here clearer and fuller of fish. In the evening we returned home.

On the 22d I felt unwell, with fever-heat, and head-ach, and was apprehensive that I should be seriously ill, but on the 23d I could thank the Lord that I was perfectly restored to health and spirits, and on the 24th Brother Fischer and I went on a visit to the Mepenna. In the following days I

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was usefully employed at home, and in my leisure hours set up a sun-dial for the use of the settlement. We always attended the meetings of the congregation, and though to our sorrow we did not understand the Arawack language, we felt the presence of God amongst this people, and received rich blessings, so that we shall retain an abiding impression of them. Sometimes indeed I delivered a discourse, Brother Fischer being my interpreter. I also frequently visited all the families, and, lest I should seem unsociable, ate and drank whatever was set before me. They place all victuals upon the ground before a visitor. To me, indeed they presented pounded salt, but for themselves they have a piece of rock-salt which each licks in his turn. September 3d, the whole congregation met to a Love-feast, to take leave of us. We felt quite at home among these dear people, and they heard with great attention, when Brother Fischer interpreted the good wishes I expressed for them, and my exhortations to faithfulness and daily reliance upon the mercy and power of our Savior. On the 4th we had a solemn farewell meeting with the Missionaries, with prayer and supplication, and on the 5th set out on our return to Paramaribo, Brother Loesche and nine Indian Brethren accompanying us in a boat, laden with building materials. Towards evening we arrived at the *Kuwi* Creek, which we entered, to seek the site of the old Mission settlement, called *Ephraim*; Leonhard, who had lived there, being our conductor. We found the place overgrown with large trees, and could plainly distinguish the marks of former plantations. There were also many bananas and cocoa trees bearing a great quantity of fruit; but very few remains of the dwellings are visible. We dined under a grove of young palm-trees, and slept to-night on board. On the 6th early we reached Parrot's Island, entered the open sea with a fair wind, went into the river *Mikiali*, the banks of which

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are very pleasant, and having fastened our boat to a tree, took up our quarters for the second night. On the 7th we reached the mouth of the *Maradakka* river, which empties itself into the Mikiali, where we were obliged to halt, the tide having turned against us. The Indians soon cleared a spot of ground, and spread hammocks under the shade of a grove of palm-trees for us to sit down, and while Brother Loefche and my wife cooked the dinner, I made a table of palm branches, laid across some forked sticks fixed in the ground. Palm-trees are here in great abundance on each side of the Mikiali. A host of monkeys, and a great number of land and sea birds hovered around us. The Indians shot here an heron, having a bill uncommonly sharp and long, with which it can pierce its prey a considerable depth below the surface of the water. We were now in a wilderness wholly forsaken by man, and after our usual evening prayers and the singing of an hymn, lay down to rest. On the 8th early our Indians went a hunting but got nothing. After rowing on for some time, they landed again and shot a deer; part of which was soon dressed and eaten with great thankfulness to God. From hence the river is so narrow, that two large boats like ours could hardly pass each other. The palm-trees were seen no more, but a very high and majestic wood surrounded us. The moon shone bright, and we rowed, as it were, in a shady avenue of lofty trees till four in the morning of the 9th. During the night the roar of a tiger alarmed us a little. As soon as the tide turned, our Indians went for three hours to rest, and then entered another river to the left. In the evening we reached the singular canal, formed by nature, by which the Mikiali is joined to the *Wayombe*. The entrance into this river is so narrow, that it often happens that the high trees on its banks obstruct the passage by their fall, and we were obliged twice to cut our way through them. We were glad
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to see again an Indian family in this wilderness, fishing in a *coryar*. On the 10th early, having entered the Wayombe, which, by receiving a considerable number of brooks, becomes a large river, we were amused for some time with the river-otters or water-dogs, which appear with their heads above water, their mouths open, and a face much like a pug-dog. One of our Indians, *Barunama*, having a knack of imitating the cry of all animals, drew many of these creatures towards us, till a shot being fired at one of them in vain, they all instantly disappeared. At dusk, to our astonishment, *Barunama*, by the same trick decoyed an owl of a very singular appearance quite close to our boat. Having rowed all night, we saluted the first post by firing with the large musquetoon five times successively. They had heard of our approach from some Indians who passed us in the night, and returned our salute by a double number of shot. We were here very cordially received by Mr. Wiedner, an old friend of the Missionaries, who has been at this post ever since the year 1760. He and his brother-officers pressed us to dine with them, and as some repairs were wanting to our pump, we staid with them an hour or two.

In the afternoon we proceeded down the river Wayombe, much amused by the great variety of beautiful birds in the adjoining woods. About midnight we arrived at the influx of the Wayombe into the *Copename*, a broad and stately river. A number of smaller rivers join the *Copename*, among which we particularly noticed the *Atiaputa*, the banks of which are inhabited by the Caribuck tribe, a race produced by the intermarriage of negroes and Caribs. At proper stations there are sheds erected for travellers all down the banks of the *Copename*. The next day the wind brought such an incredible number of small white butterflies across the river, that, had not the sun shone, we might have

have imagined ourselves in a thick shower of snow. Sea-fowl of every kind now made their appearance, which with the vast width of the river and the turbulence of the waves, convinced us that we were fast approaching the ocean. At three in the afternoon we cast anchor to wait the return of the ebb, and in the evening proceeded most rapidly with the current. In rowing along we sung the hymn, O head so full of bruises, &c. (Hymn-book p. 24.) with peculiar emotion of heart. As soon as the moon rose, we saw the open sea before us, passed the mouth of the *Sarameca*, and about midnight cast anchor. The next day the wind rose to a perfect storm, and our little bark was tossed to and fro by the waves. In the evening the wind shifted so as to prevent our proceeding. It is dreadful for people not accustomed to it, and dangerous in itself, to be in the midst of a furious sea in so small a vessel, and we prayed most fervently to the Lord, whom wind and waves obey, to be our protector and deliverer, which he answered by filling our hearts with peace and comfort. We now endeavored, by rowing, to reach a mud-bank, upon which there is always smooth water, but in vain. At last we were forced to turn back, and found a small one, which seemed to afford us but little shelter. We prayed that the Lord might command peace to the troubled sea, that our poor Indians, who were naked and wet, and quite spent with rowing, might have some rest, and He heard us; the storm abated, and before midnight it grew so calm, that the Indians not only got rest, but caught a large fish and made a hearty meal. On the 14th we proceeded with a fine land-breeze. To-day the Indians were curious to examine my pocket-compass, and when I showed them that by moving a piece of iron upon the glass, I could draw the needle to any point I pleased, they wished to make the same experiment; one applied a piece of wood, another a banana, &c. and nothing

astonished

astonished them more, than that iron only should have that power. We were surprized in turn, when in the afternoon, passing over a shoal, about five English miles from the coast, our Indians all leaped out of the boat, and dragged it by a rope for several hours, sometimes up to their chins in the water. The tide turning, this kind of navigation was no more practicable, and we cast anchor, expecting a quiet night. But suddenly after sun-set the wind rose by degrees to a dreadful storm. We spent the night sleepless, and our wearied Indians were wholly engaged with pumping. All our cloaths and matrasses were soaking wet, which was particularly inconvenient, as my wife was ill. On the 15th the storm abated, and we reached the outermost promontory of the mouth of the Surinam, where we were obliged to spend one night more at sea. It was as dreadful as the former, for the storm returned with sun-set. Our poor Indians wanted rest more than we, and even suffered hunger, for our stock of provisions was spent. But they are a cheerful people, who never perplex their minds about trifles. Having nothing to eat, those who were not engaged at the pump comforted themselves with the twang of their jews-harps, without which they never stir out. On the 16th the wind became favorable and we entered the Surinam, thanking God who again safely brought us to our home, and manifested his love and mercy towards us on this voyage in numberless ways. We rejoiced at his work among the Indians we had visited, and sent up fervent prayers to him in their behalf. About two in the afternoon we arrived with our Brethren at Paramaribo.

N. B. The plant, called Busch Tau (Wood Rope) p. 420, l. 13, of which we could not find the proper English name, is of that genus, which attaches itself to other plants; and this, by twisting around all the trees within its reach, forms, as it were, an impenetrable net-work.

VARIOUS ACCOUNTS.

1. **B**Y letters from Bethlehem in Pennsylvania, of June 1796, we received some account of our Indian congregation at Fairfield, in Canada. The Missionaries D. Zeisberger and G. Senfeman, write :

“ We are, thanks to God, all well, and in our calling
 “ continue to experience His blessing and support, labor-
 “ ing cheerfully, according to the measure of grace and
 “ ability He bestows upon us, and seeking to preserve for
 “ Him the precious flock he has here gained and committed
 “ unto our care. It is our hearts’ wish, that as now peace
 “ is established between the American States and the North-
 “ West Indians, the latter may again begin to enquire after
 “ the way of salvation ; and O ! that the fields may soon appear
 “ ripe for the harvest. As to the heathen, we seem here to be
 “ surrounded with barren ground, and not to have any
 “ prospect of reaping for our Savior. Our connexion with
 “ the Delaware Nation is cut off, and the Chippeways have
 “ no ears to hear the Gospel. But this we can say, that
 “ amidst all imperfections of our Indian congregation, our
 “ Savior’s love, faithfulness and grace are most blessedly
 “ made manifest among them.”

2. All the Missionaries in Antigua, Jamaica, Barbadoes, St. Kitts, and the Danish Islands were well according to the last letters.

3. Letters from our settlements in Greenland, *Narsarssuaq*, *Lichtenfels* and *Lichtenau*, dated in June and July 1796, mention, that the Missionaries in all places are in good health, and that our Savior had shown great mercy to the Greenland congregations in the year past. In autumn, 1795, especially in October, pestoral fevers were prevalent throughout the country. Twenty-eight persons at *Narsarssuaq*,

herrnhut, seventeen at *Lichtenfels*, and nine at *Lichtenau*, in all fifty-four, departed this life on that occasion. Among this number were some useful Greenland assistants in both places, whose loss is much lamented. Two Greenland Brethren at *Lichtenfels* and six at *Lichtenau* were drowned, the former by the oversetting of their kajaks, and the latter by the breaking of the ice under them. Of all these persons the Missionaries observe, that they were true believers, and testified of their faith in, and love to their Redeemer, to their last breath. Among the Missionaries themselves, love and harmony prevailed, and their labor was rendered pleasant to them by daily proofs that it is not in vain in the Lord. The winter of 1795 was mild, and the Greenlanders could procure a sufficient quantity of provisions. Since the date of their last letters, four adults were baptized at *Lichtenfels*, and three at *Lichtenau*. The former congregation had 334, the latter 354 and *Newherrnhut* 287 members at the close of 1795.

4. The brig *Harmony* arrived from Labrador on the 13th of November, 1796, and brings pleasing accounts of our settlements on that coast, which will shortly be communicated.

END OF VOL. I.

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